THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

ECEMBER 1918

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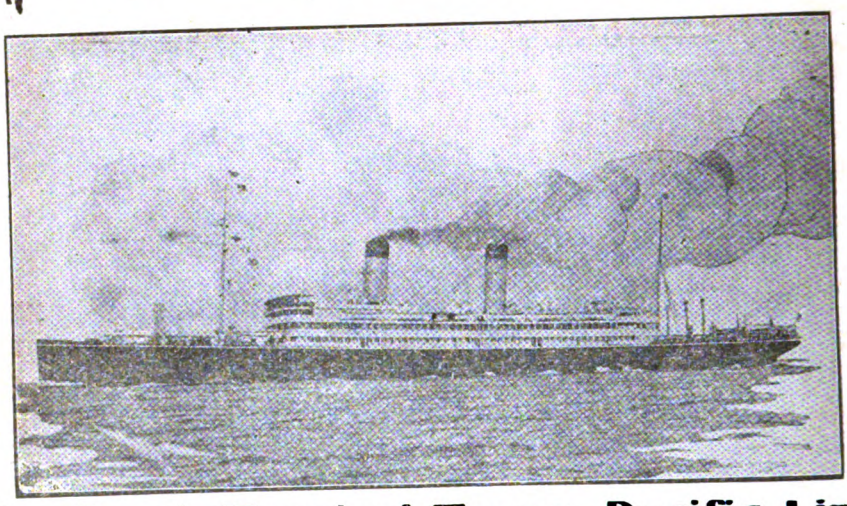

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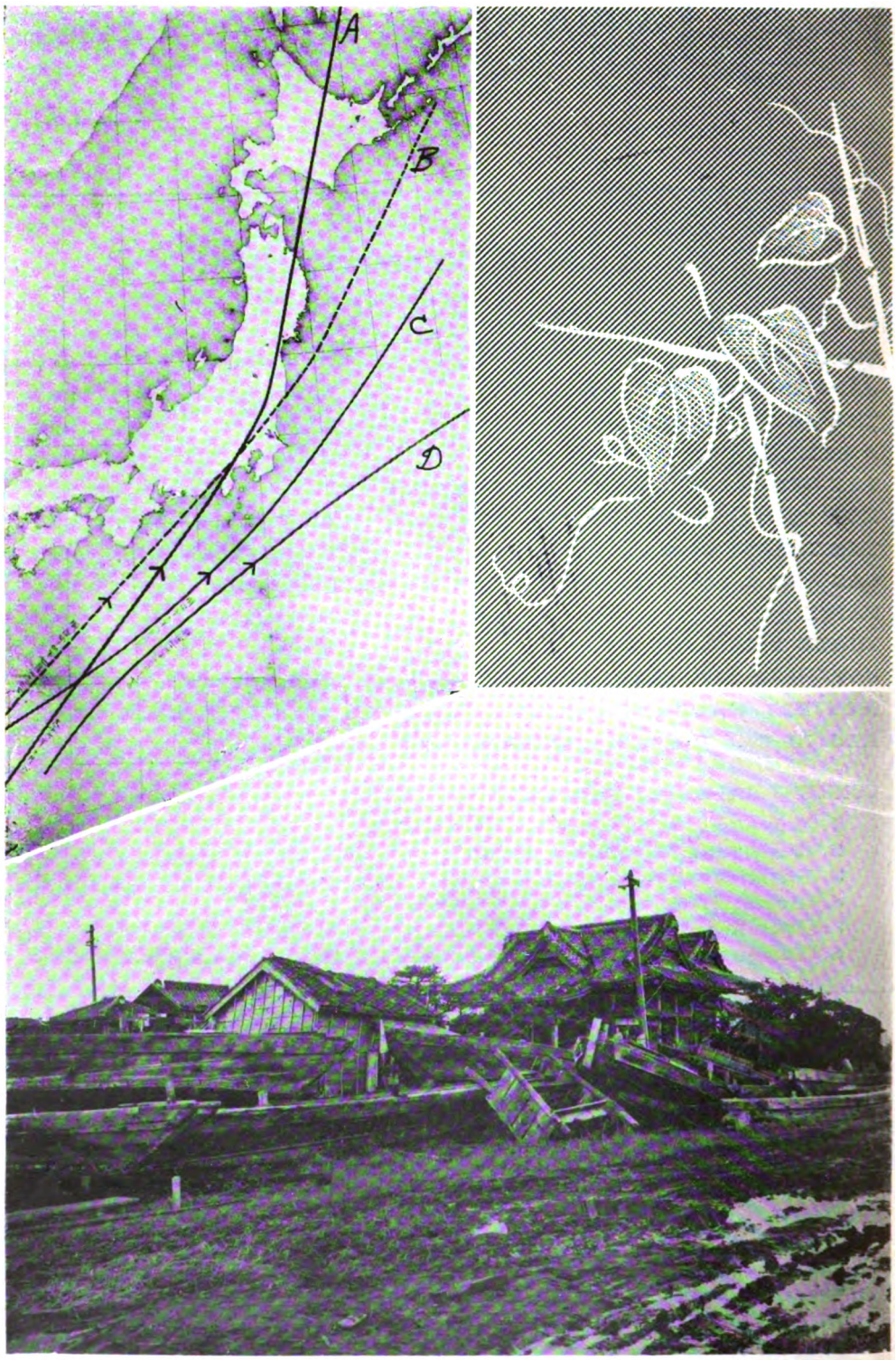

DIRECTION OF TIDAL WAVES: (A) OCT. 1st, 1917, (B) JULY 26th, 1911, (C) AUG. 10th, 1911, (D) NOV. 17th, 1900

EFFECT OF TIDAL WAVE ON BENTEN SHRINE AT SUSAKI, OCT, 1st, 1917

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THE JAPAN MAGAZINE

VOLUME NINE DECEMBER, 1918 NUMBER EIGHT

TIDAL WAVES

By. Dr. F. OMORI

(PROFESSOR OF SEISMOLOGY IN TOKYO IMPERIAL UNIVERSITY)

THE phenomena of *tsunami*, or tidal waves, consists, (a) in the even elevation and overflow of sea water, mixed with breakers; or, (b) in the amplification of slow waves characteristic of local sea-coasts. The (a) *tsunami* combined more or less with the second type of disturbance is caused by deep atmospheric depression, the sea-level elevation being comparatively slight and limited by the amount of the barometric fall and the intensity of the storm. On the other hand, the (b) *tsunami* which is caused by a submarine earthquake, or by volcanic eruption or a large land subsidence, may attain to an enormous height of 80 feet or more.

SEISMIC WAVES

The production of *tsunami* by a great submarine earthquake is due to disturbance communicated by a dislocation at the sea bottom to the water mass at the seismic centre, which is propagated to and magnifies the liquid-pendulum motion of the water along the different sea coasts. The seismic tidal waves so often devastating the Pacific coast side of Japan are developed most markedly near the bays of the north-eastern and southern coasts of the Main Island, where they arrive 30 minutes to 1½ hours after the occurrence of the earthquake shock; the first indication of the sea disturbance being a marked withdrawal of the water. The waves caused by the Ansei (1854) earthquake of Tokaido, which destroyed the Russian frigate *Diana* then in the harbour of Shimoda, Izu, crossed the Pacific and traveled the distance of 4527 miles to San Francisco in the time interval of 12h 39m. The great Sanriku *tsunami* of 1896, which caused considerable damage along the coasts of the provinces of Rikuzen and Rikchu, were also observed at Honolulu and San Francisco. Again the *tsunami* caused by the Valparaiso earthquake of Aug. 17th, 1906, was registered on the tide gauges along the Japanese coast, crossing the Pacific along a path of 9610 miles to the Peninsula of Kii in 23h, 47m.

Seismic waves, in which the oscillation period is long and sometimes amounts to several dozen minutes, are insensible to vessels a few miles distant from the disturbed coast. The phenomenon termed "sea shock" is different from the *tsunami*, and consists in the direct transmission through the water of the vibrations of the sea bottom. Vessels subjected to these movements experience sudden violent jerks such as are caused by running a ground.

THE TYPHOON TSUNAMI

The production of *tsunami* by a typhoon is due to a combination of the

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TIDAL WAVES

[illegible]

THE phenomena ... called tidal waves ... caused by (a) the sudden elevation and overflow of sea water, mixed with breakers, etc., (b) the amplification of slow waves ... of local ... (a) is more common, ... almost more or less ... the ... cause ... the (b) ... which is caused by a submarine earthquake, or by volcanic eruption or a large land slide, may attain to an enormous height of 80 feet or more.

... the water. The ... (1854) ... destroyed the ... In the ... the ... of 4527 miles ... in the time interval of ... hours. ... of the ... were ... and ... caused by the ... Aug. 17th, 1906, was ... on the tide ... crossing the Pacific ... of ... miles to ... in ... 4½ hours.

Seismic Waves

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Seismic waves, ... the oscillation period is long, and ... amounts to ...

[illegible]

first inflection of the sea ... phenomena ...

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f lowing the world (1) the close-
[illegible] (2) the
[illegible]
the sea water towards the centre,
for the coasts of Tokyo and Osaka, the
height of the tsunami caused by a ty-
phoon is evidently found to be equiva-
lent to the addition of the amount of the
[illegible] to the normal
water level, on the coasts of the
mainland of Japan, at the
[illegible] and a minimum of [illegible] mm and [illegible] mm in the case of an hour, which, when multiplied by the density (= 1.3) of the sea relative to sea water gives the [illegible] equivalent to 55 cm or only one-third of the actual amount of the tsunami namely, 165 cm, at Osaka.

Conclusion

The probability of a typhoon which is usually preceded by the tide rising abnormally, is influenced by the following circumstances: (1) the course of the typhoon in the open sea, (2) the time of the tidal motion, (3) the rising of the land, and (4) the configuration of the bay water. Then, the mean sea level in the Japanese coast is higher in the summer and lower in the winter, according to the [illegible] of Tokyo, Osaka, and Nagasaki. As for the time of the [illegible] the flood tide is in the always-used harbors 6 hours [illegible] high tide. Hence the [illegible] typhoon [illegible] the time of [illegible] and the time of [illegible] the water is not high enough to [illegible]

Tsunami

The [illegible] water disturbances caused by [illegible] earthquake in the Pacific coast of Japan enter the harbors somewhat [illegible] to a very limited degree. Hence seismic [illegible] may be assumed to be quite [illegible] in the bay of Tokyo. For the coast of the bay of a city, the maximum amount of a future typhoon [illegible], in which the atmospheric pressure may be reduced to about [illegible] and in which the time of approach of the minimum barometric height exactly coincides with the moment of a flood tide, may be assumed to be about 8 feet.

Similar remarks apply to the coast of the city of Osaka.

Precautions for Tsunami

The country [illegible] by which, under the [illegible] mentioned [illegible] are [illegible] in the bay of Tokyo, [illegible] the Miura Island [illegible] the [illegible] of Hamamura and [illegible] the typhoon [illegible] according to [illegible] the N. E. and N. W. [illegible] of Tokyo [illegible] typhoon [illegible] the [illegible] of the Izu-Seto [illegible] and [illegible] by precipitation [illegible] but no tidal waves. The [illegible] of the typhoon [illegible] coincides with the periodic time of [illegible] Tokyo or the [illegible] depression [illegible] to the tidal and seasonal [illegible] [illegible] and [illegible] be ex-

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following three-fold effect: (1) the elevation of the sea surface to compensate the barometric fall; (2), the accumulation at the coast of the sea water swept on by the violent winds; and, (3), the withdrawal of the sea water towards the typhoon centre. For the coasts of Tokyo and Osaka, the height of the *tsunami* caused by a typhoon is empirically found to be equivalent to three times the amount of the simple compensatory rise of the sea water. Thus, on the occasion of the remarkable typhoon on Oct. 1st, 1917, the barometric pressure in Tokyo reached a minimum of 714.6 mm and fell 41 mm in the course of 24 hours, which, when multiplied by the density (=13.3) of mercury relative to sea water, gives the static equivalent of 55, cm or only one-third of the actual amount of the *tsunami*, namely, 161 cm, at Komatsugawa.

Circumstances Favouring the Development of Typhoon Tsunami

The production of a typhoon *tsunami*, whose amount is not always very great, is influenced by the following circumstances: (1) the annual variation in the mean height of the sea level; (2) the daily tidal motion; (3) the age of the moon; and, (4) the bodily oscillation of the bay water. Thus, the mean sea level along the Japanese coasts is higher in September and October and lowest in December and from January to April; the difference amounting to about 1½ feet in the bays of Tokyo, Osaka, and Kagoshima. Again the tide rises higher at the new and full moons than at other times, while the flood tide is in the above-mentioned bays 6 feet or so higher than the ebb tide. Hence the *tsunami* is caused by a typhoon only when the latter occurs at a spring tide in late Summer or in Autumn, and when the approach to the given sea coast of the centre of the barometric depression takes place sufficiently near the time of flood tide. Otherwise the rise of the water is not high enough to become a *tsunami*.

Tokyo Bay Tusnami

The large seawater disturbances caused by a great submarine earthquake off the Pacific coast of Japan enter the narrow-mouthed bay of Tokyo only to a very limited degree. Hence seismic *tsunami* may be assumed to be quite insignificant in the bay of Tokyo. For the coast of the latter city, the maximum amount of a future typhoon *tsunami*, in which the atmospheric pressure may be reduced to about 710 mm, and in which the time of approach of the minimum barometric height exactly coincides with the moment of a flood tide, may be assumed to be about 8 feet.

Similar remarks apply to the coast of the city of Osaka.

Prediction of Typhoon Tsunami.

The centre of a typhoon, which, under the favourable conditions before mentioned, produces a *tsunami* in the bay of Tokyo, must reach the Main Island somwhere between the vicinity of Hamamatsu and that of Numazu; the typhoon track, proceeding towards the N. E. and passing some short distance to the N. W. of Tokyo. Should the typhoon centre pass to the south-east of the city, off the outer coast of the Kazusa-Awa Peninsula, there would be plenty of precipitation and river flooding, but no tidal waves. Thus the determination of the typhoon track, coupled with the probable time of arrival in Tokyo of the centre of depression, with respect to the tidal and sea-level conditions, gives means of approximately predicting the production and amount of the *tsunami* to be expected.

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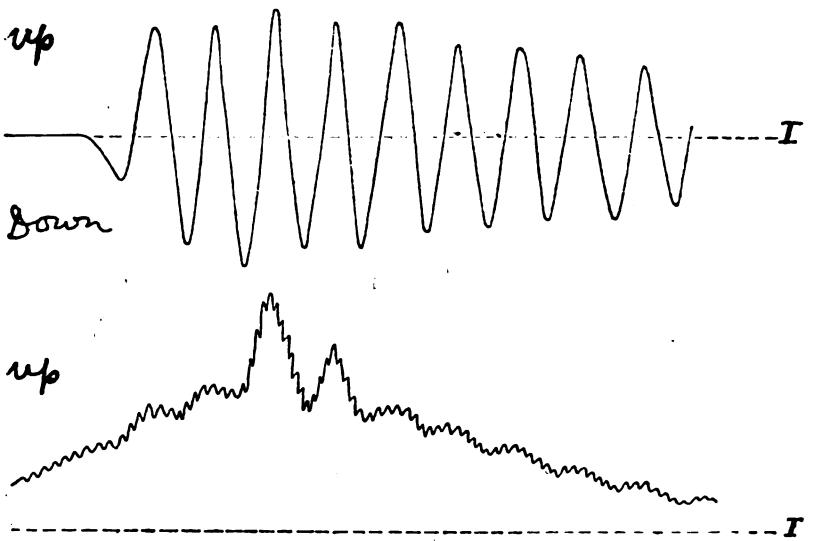
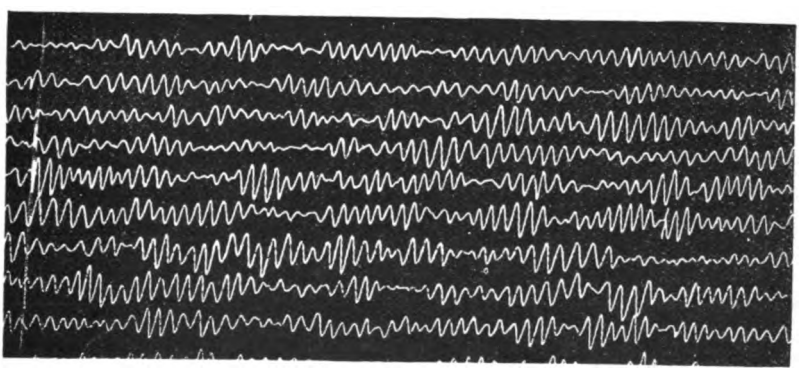
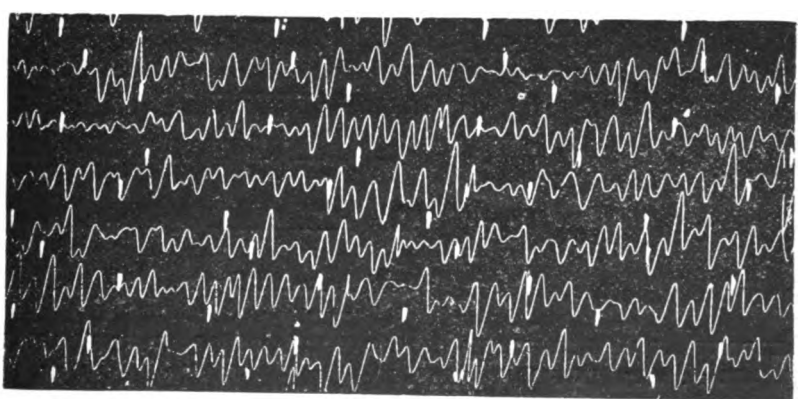


A. ILLUSTRATING TIDAL WAVS CAUSED BY A SUBMARINE EARTHQUAKE

B. SHOWING TIDAL WAVE CAUSED BY A TYPHOON. LINES REPRERESENT MEAN SEA SURFASE



PULSATORY OSCILATIONS OF THE GROUND NOV. 17th 1900. TIME 1'. 15"



PULSATORY OSCILATIONS OF THE GROUND CAUSED BY A TYPHOON AT TOKYO, OCT. 1st, 1917, TIME 1', 28"

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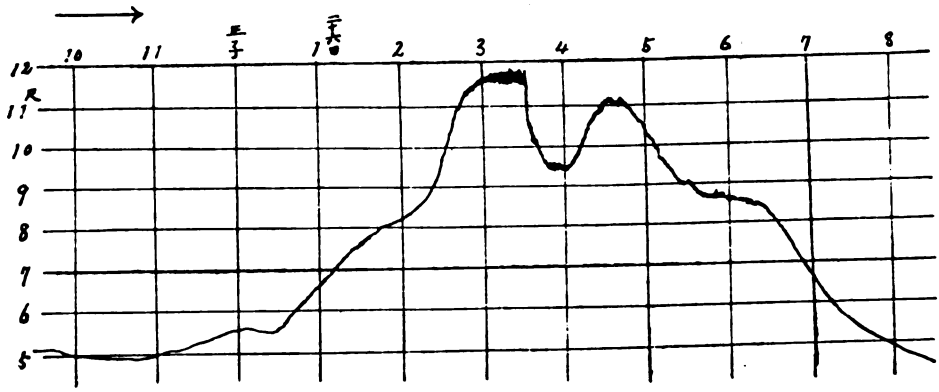
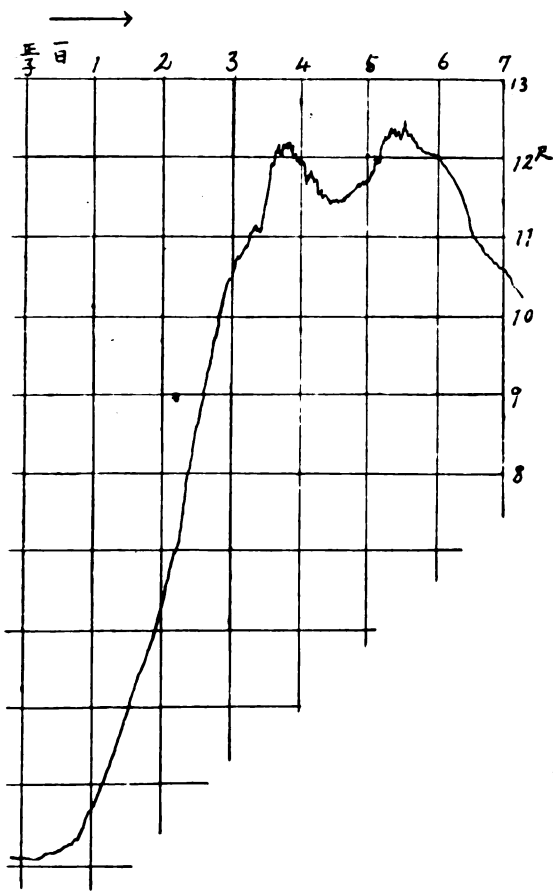
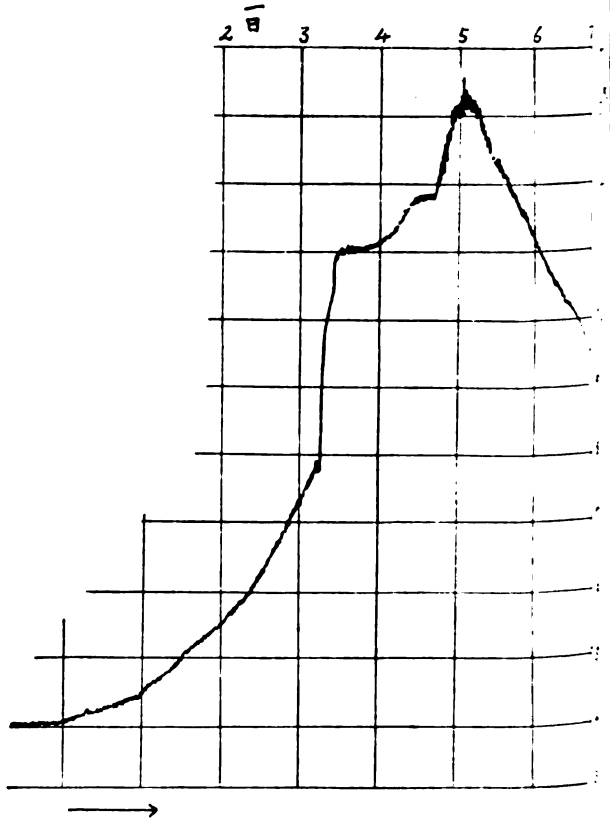


MAREOGRAPHIC RECORD AT REIGANJIMA, TIDAL WAVE : JULY 26th, 1911



MAREOGRAPHIC RECORD AT KOMATSUGAWA : TIDAL WAVE, OCT, 1st, 1917. (IN FEET)



MAREOGRAM RECORDED AT URAYASUJBY TIDAL WAVE OF OCT. 1st. 1917

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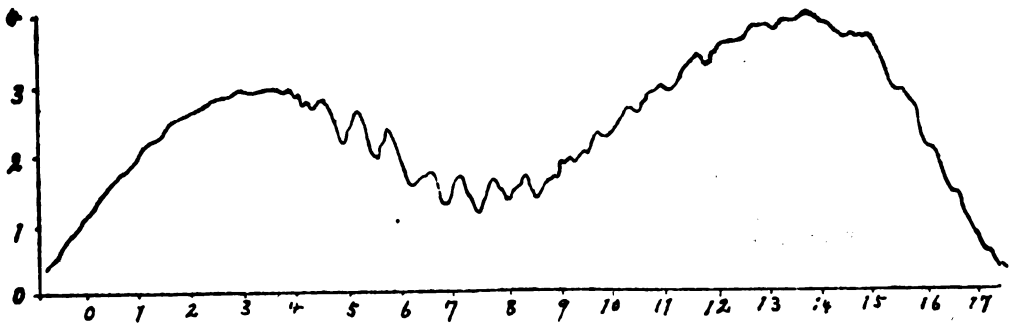
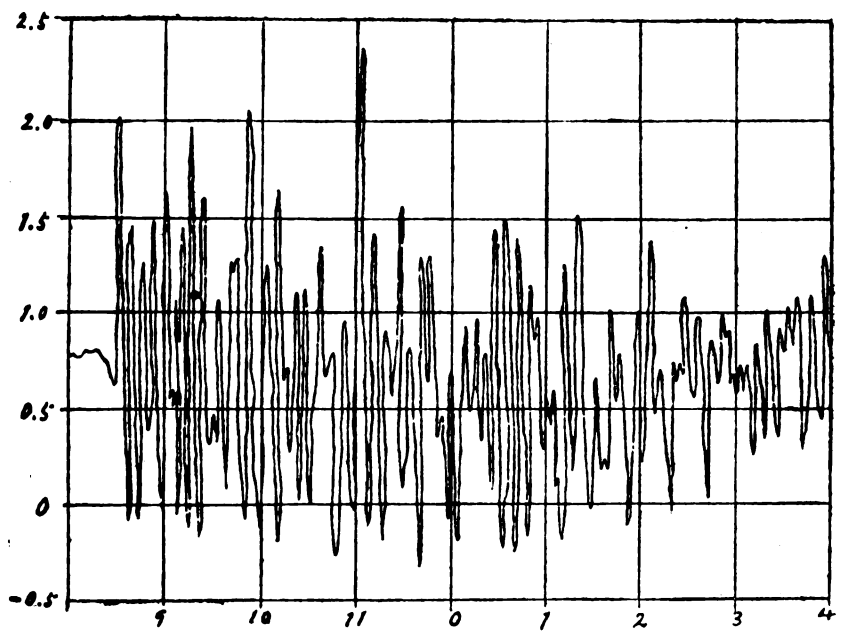


Tidal Wave caused by the Tokaido earthquake, Dec. 23rd, 1854, registered at San Francisco.



Pulsation Records of a great Tidal Wave off the Coast of Rikuzen, June 15th, 1906.

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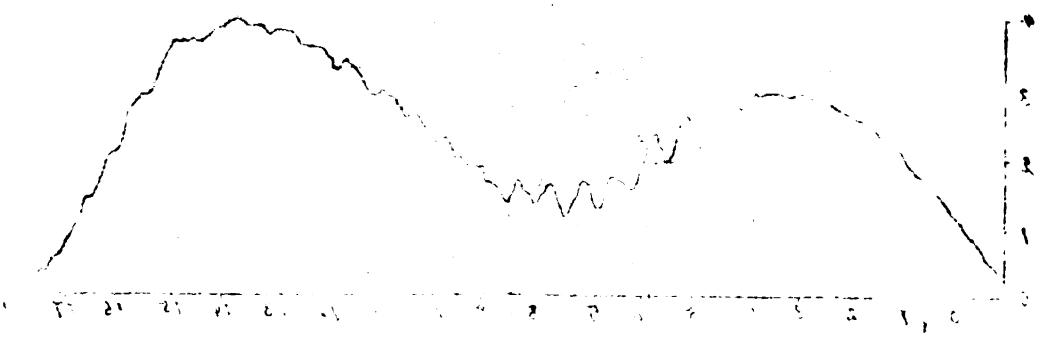
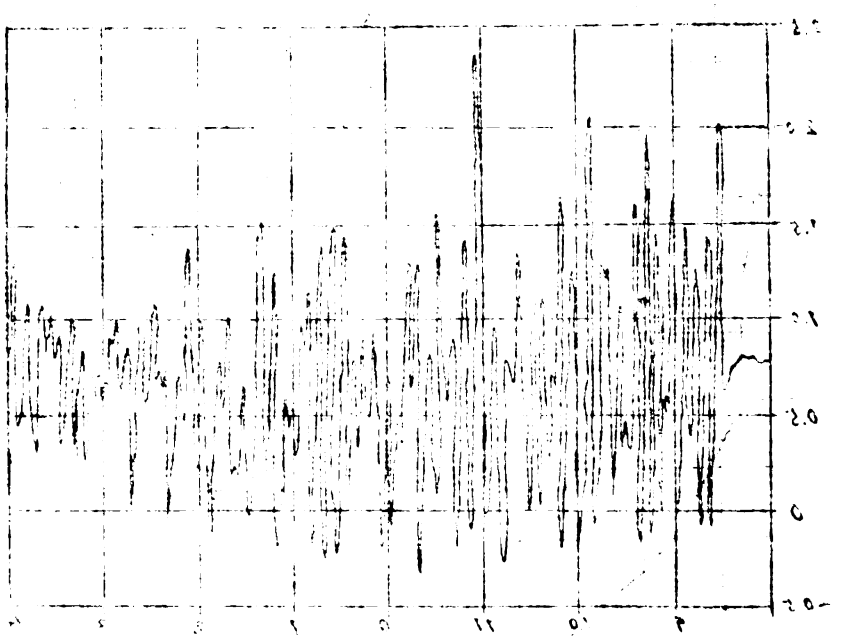


Tidal W[illegible] ...ured by the Toledo earthquake Dec. 23rd, 1854 ...ded at San Fra...sco.



Pulsation Record of a peak Tidal Wave at the Cas[illegible] ... Dec. 19th, 1854.

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JAPANS IRON SUPPLIES

[illegible]

(Paper read before the Institute of Mining Engineers)

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JAPAN'S IRON SUPPLIES

By S. SAKIKAWA

(DIRECTOR, IMPERIAL BUREAU OF MINES)

NO industry of Japan has received greater stimulation and expansion from the war than that of iron and steel. The price of iron is now unprecedentedly high, but the normal figure will soon be reached on the conclusion of peace. In 1915 steel plates sold at about 4 *yen* per 80 pounds; the price is now 38 *yen* or more, a state of things quite phenomenal. The price of iron in Japan tends to decline, however, with the prolongation of the war, as every country is striving after selfsupport and turning out iron to its fullest capacity. It is altogether likely, therefore, that prices will adjust themselves gradually.

During the period of the war a great many iron and steel works have been established in Japan. According to an investigation carried out in June, 1918, the number of new establishments was 150, including a few under contemplation, to say nothing of numerous works utilizing iron sand or residium, producing pig iron and cognate material. The amount of capital invested in iron-making plants since the war now amounts to over 330,000,000 *yen*. There are 80 smelting furnaces, of which 43 are in full operation, and the rest under projection, their capacity ranging from 2 to 270 tons. In addition there are 149 flat furnaces of from 3 to 200 tons, of which 74 are in operation, the largest being of some 70 kilos. We have 136 rotary ovens, crucible furnaces and electro-furnaces in operation, with several others under contemplation. It may thus be imagined how fast the production of iron and steel in Japan is increasing and bearing the country on towards a condition of independence.

The results of investigations carried out by the Iron Industry Committee of the Imperial Government show that the average consumption of iron in Japan annually between the years 1909 and 1913 was 748,056 French tons; but the estimated demand for 1918 was 1,113,000 metric tons. By 1920 the demand will exceed 1,295,000 metric tons, and for 1923, 1,568,000 such tons. The annual requirement in pig iron was 360,000 metric tons in 1918, and for 1920 it will be 430,000 tons and for 1923, 533,000 metric tons.

These figures connot be applied exactly to existing conditions, as they exclude conditions created by war demands. Taking for granted, however, that a steady progress will be marked in Japan's iron industry after the war, the above figures may be regarded as fairly accurate for the future. The output of iron has increased phenomenally during the war. In 1914 the yield of iron ore was 295,391 tons for Japan and Korea, which rose to 370,110 metric tons in 1917. During the same period the output of pig iron reached from 300,221 tons in 1914 to 489,252 tons in 1917, and alloy iron from 1,505 tons to 12,150 tons. As to steel, it amounted to 282,516 tons in 1914, but increased to 529,614 tons in 1917.

This steady progress in the production of iron and steel will no doubt continue. Of course some of the works recently established are of mushroom growth and may not survive postbellum competition, but most of the new establishments will doubtless prove permanent.

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THE ART OF BUNCHO

By Y. ENDO

THE culture which Japan attained under the Tokugawa shogunate reached its zenith about the last decade of the 17th century when literature and all the arts combined in a new development toward perfection of execution and ideal. Perhaps it was painting more than any other branch of fine art that in that day saw the most remarkable progress; for the Kwansei era, as it was called, is regarded as having produced the greatest number of notable masters of the brush. It was a period when all the great daimyo of the empire were in residence in Yedo, with their grand retinues of samurai accustomed to peace more than war. Indeed most of these samurai were now far more interested in art than war. Their days were more occupied with fine art than with military art. No one could regard himself as a daimyo of importance unless he were a patron of the fine arts. Most of the feudal lords, therefore, had their own painters whom they patronized and supported. These artists had to display their skill for the pastime and pleasure of their patrons. The custom led to the production of some masterpieces in pictorial art that will last through all time.

With the passing of such masters as Goshun and Ganku successors were eagerly looked for; and when they appeared in the persons of Hoichi and Buncho they were as eagerly welcomed. These artists had made exhaustive studies of all past achievements and then set out upon lines of their own. Buncho was first patronized by the daimyo of the house of Tayasu and later he came into the service of the great Matsudaira family. With the famous premier Sadanobu Matsudaira the artist was accustomed to travel about the country. While his master was inspecting the country Buncho was sketching its beauties. Matsudaira was as proud of his artist as the artist was proud of his master; and the public were proud of both.

Born in Yedo in 1762 Buncho lived until 1840. When he died he left not only a large number of fine pictures but some valuable books on his art. Indeed the paintings of Buncho are now valued as among the most estimable of the Yedo period. He lived at a time when the Kano school of painters was supreme. The school was rent by various sections at cross purposes. But in thought and manner the artists of the Kano school showed little or no development. Schools of Chinese origin, such as the Nanga and the Hokuga, tried in vain to supplant the Kano vogue. The young painter who took the name of Buncho saw that no one could hope to excel, under the circumstances, save one who had a mastery of the best in all schools.

From early childhood Buncho displayed signs of genius. His father was a poet, and the child had the same aesthetic

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By Y. ENDO

THE culture which Japan attained under the Tokugawa shogunate reached its zenith about the last decade of the 17th century when literature and all the arts flourished in a new development and perfection of execution and ideal. Perhaps it was painting more than any other branch of fine art that in that day saw the most remarkable progress; for the Kwansei era, as it was called, is regarded as having produced the greatest number of notable masters of the brush. It was a period when all the great divines of the empire were in residence in Yedo, with their grand retinues of samurai, and so conduced to pave more than ever the way for the development of those accomplishments which in those days were more cultivated in art than in war. Their days were more occupied with fine art than with military art. No one could be regarded as a citizen of importance unless he were a patron of the fine arts. Most of the feudal lords, therefore, had their own painters who, as they prospered and supported. These artists had to display their skill for the pleasure of their masters. The consequence was to the production of so many masterpieces in pictorial art that will last through all time.

With the passing of such masters as Gosshun and Gyokuan successors were eagerly looked for; and when they appeared in the persons of Tsuchi and Buncho, they were as they were the most

of all great technicians and then set out upon lines of their own. Buncho was first promoted by the daimyo of the house of Tsugaru and later became the servant of the great Tokugawa family. With the latter position Buncho obtained the artist's coveted desire to travel about the country. While master was inspecting the country Buncho was selecting its beauties. Master and pupil was a proud of his artist as the artist was proud of his master; and the public were proud of both.

Born in Yedo in 1723 Buncho lived until 1790. When he died he left not only a large number of fine pictures of some valuable books on his art. Indeed the paintings of Buncho are now valued as among the most estimable of the Yedo period. He lived at a time when the Kano school of painters was supreme. The school was noted by various sections at close proximity. But in this city and manner the artists of the Tano school showed little or no development. Its books of Chinese origin, such as the Nanga and the Bokuga, tried in vain to supplant the Kano vogue. Tan Yu, painter who took the name of Buncho saw that no one could hope to excel, under the circumstances, save one who had a mastery of the best in all schools.

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temporaneous. The boy took his early from such masters as Kano Tsunenobu of the Tosa school; in fact he at one time had so many and such great teachers as had Bunchō. Among them were Watanabe Nagaka and Watanabe Gessai of the Chinese school of painting. He thus acquired the rules of both the Chinese and the native models. Watanabe's Nagaka was a pupil of the famous Ōkyo and a master of landscape and Bunchō's rank to make it himself the head of all the names from his masters and the style knew of the pupil were on the whole successful. Critics have spoken of that his handling of the various of all the schools was rather a style indicative rather than a chemical mixture; rather of method rather than a unity or analysis, so that his pictures were sometimes like those of a Kano school and sometimes like the pictures of the Chinese masters. It is not necessary to consider a pupil such critic as in order to appreciate the embodiment of the art of all schools which is obvious in the achievements of Bunchō.

If we take such a masterpiece as the Ishiyama Tsuki by Bunchō it is clear that there are seen the strongest points of the Japanese classical school, while the Kano Tsunenobu and Ōkyo and Watanabe Nagaka schools of

temperment. The boy took lessons early from such masters as Kato Bunroku of the Kano school; indeed few students have had so many and such great teachers as had Buncho. Among them were Watanabé Nagaku and Watanabé Gentai of the Chinese school of painting. He thus acquired the virtues of both the Chinese and the native schools. Watanabé Nagaku was a pupil of the famous Okyo and a master of landscape art. Buncho's efforts to unite in himself the best of all he learned from his masters and the experience of the past were on the whole successful. Critics have averred that his blending of the virtues of all the schools was rather a physical mixture than a chemical fusion; that is, a union of method rather than a unity of thought, so that his pictures were sometimes like those of the Kano school and sometimes like the pictures of the Chinese masters. It is not necessary to contend against such criticism in order to appreciate the embodiment of the art of all schools which is obvious in the achievements of Buncho.

If we take such a masterpiece as the Ishiyama Temple by Buncho it is clear that there are seen the strongest points of the Japanese classical school, while the *Koyo Tansho* and *Ura-no-Yowa*, in possession of Viscount Matsudaira, exhibit in a superior manner the law of perspective beyond any triumphs of the Chinese schools in landscape work. In that age the Japanese artist did not as a rule pay much attention to perspective; and in this respect Buncho is greatly distinguished.

Another admirable feature in which he excelled was in having the art of painting a picture from any point of view. He did not wait for scenes or incidents that afforded conventional opportunities. He could depict anything his eye had caught, and do it quickly and well. None of his pictures can be called inferior. He was most fond of landscapes, and for preference he painted Fujisan, of which he left many pictures. In portraits, too, he was remarkably successful; nor had his portraits the effeminate grace that characterized this sort of art in that day, especially in the Shijo school. The faces he drew were noble, intelligent and suggestive of high personality. The portrait of Shuho in possession of Baron Shibusawa is a vivid picture of the dignity of a man of high character, at which no one can gaze without a feeling of veneration. In all his portraits Buncho displayed a genius not equalled by any of his predecessors or contemporaries. His landscape pieces suggest the Hokuso school of China, but they are no mere imitations of that school of art. Their strong blues and greens distinguish them from all other printers and give an impression of boldness hitherto unknown in such pieces.

One of the greatest masterpieces left by Buncho is the *Seiryoku Sansui Rokakudzu*, owned at present by Count Tokugawa. In this picture the masterly use of blue and green is unsurpassed, especially in minuteness of detail. The *Zen Sekiheki* and the *Go Sekiheki*, possessed by Viscount Akimoto, are also representative masterpieces of Buncho, showing, as they do, the inspiration of the moment, as well as his freedom from restraint, and the poetic attitude, were so characteristic of this artist. The *Shuko Jussku* also displays the skill and zeal of of Buncho in combining the best of all he saw in the old artists.

The masterpieces above mentioned

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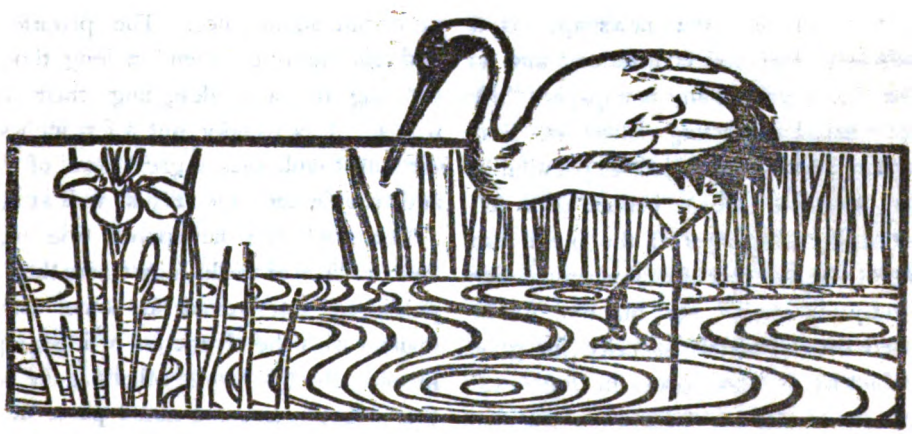
were all done in a very short time; and this rapidity of work seems to have charged his pictures with a vivacity and inspiration not to be found among his rivals. At first sight his pictures may appear coarse or careless to the eye accustomed to other schools of painting; but a closer look will reveal a characteristic gravity and absence of monotony that must be admired. Some of these pieces were finished at one sitting; and as such they must be regarded as very remarkable examples of an artist's skill. It is said that Buncho always painted for the love of it; he painted under a poetic inspiration when he was sober, and for fun when he was not; and both alike were achievements in fine art.

As his reputation grew all the young painters of the day desired to take lessons from Buncho. He rather liked this side of his life; and on most days he gave lessons, and filled orders for pictures at odd moments for recreation. The promptness with which he filled an order and delivered a masterpiece was the talk and the astonishment of his day. When Buncho died it was like the setting of a luminary; and the record he left behind has made a deep and imperishable impression on the history of Japanese art.

There were none to succeed Buncho for a time. His son Bun-ichi painted well, showing great promise, but he died young. Many pupils of Buncho were excellent but failed of the greatness of their master. Among the more prominent were Watanabe Kazan and Tazaki So-un. Kazan was believed to excel his master in some respects but not as a whole, while So-un was a Court painter and lived down to the Meiji era. It is not too much to say that if the main virtues of Japanese art be taken into account, Buncho was the most complete representative of it that ever lived.



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A REMARKABLE HOBBY

By T. IKEDA

THE people of Japan have been always more or less peculiar in their hobbies, a list of which even in recent years would prove both interesting and profitable. Were space not at a premium; but one of the most remarkable of these hobbies at present is the collection of newspaper title pages. This hobby has been greatly emphasized of late and now the public is taking a much greater interest in the collection of these titles than it ever did in the collection of stamps, pilgrim cards, coins and rubbings, the existing records that are held displaying the keenest rivalry among collectors.

As the collecting of newspaper titles is a hobby quite unlike anything to be found among foreigners a discussion of it may prove interesting to our readers in other lands. Why the Japanese should fancy the collecting of the title pages of newspapers is a hard thing to answer. Some say it is because the newspaper is a symbol of advanced civilization; and as Japan has a great many newspapers their titles form an interesting collection. But this sort of explanation is just as plentiful in other countries where people show no interest in title pages of the press. In spite of the fact that the Government has recently increased the amount to be placed on deposit as security for proper conduct by all newspapers in Japan, the number of publications has grown known in a marvellous degree and now Tokyo alone has more than 3,000 papers and periodicals; and when the number registered in the provinces is taken account of the total must be something enormous. Still to look for a reason as to why the Japanese are fond of collecting newspaper title pages we cannot say it is because of the great number of such publications in the country.

The real reason lies in the unique lettering that is supposed to characterize the title of every Japanese newspaper. Editors and proprietors vie with one another in trying to have the most artistic design possible for the title page of their papers, to produce which is regarded as an achievement of the art. If one takes the trouble to observe carefully the title page of any Japanese newspaper or periodical he will notice that there is usually some attempt at decoration, mostly of symbolic nature and of obvious or occult significance. The proprietors and editors often spend a long time in deciding on and designing their title pages. It is usually but a few inches in size but it embodies a great deal of time and trouble and ingenuity as well as art.

Some of the newspaper title pages have been born of the locality where they are published and interwoven in some unique or more well the characters or idea implied. Among the titles which others again have the letters some moral place in the emperor's history. Others have symbolic

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Some of the newspaper title pages have outlines of the locality where they are published interwoven in some unique manner with the characters or ideographs forming the title, while others again have thus interwoven some noted place in the empire's history. Others have symbols

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of the principles or platform of the paper, or some special feature for which the papers stands The Tokyo *Asahi* title page has a delicate and artistic spray of cherry blossoms adorning it, knowing that this flower appeals to every Japanese eye. The Osaka *Asahi* decorates its title page with young rice plants, suggesting the staple food of the country. The Osaka *Mainichi* and the Tokyo *Nichi-nichi* feature the plum blossom on their title pages, another flower which charms every Japanese. The Nagoya Shimbun has representations of the golden dolphins of the local castle on its title page, and the *Chugoku* has a picture of Miyajima in Autumn. The Toyama *Nippo* and the *Moji Shimbun* have on their title pages maps of their respective localities, while the *Yamanashi Minpo* has a figure of the famous helmet worn by Takeda Shingen, a hero of the district. The Tokyo *Kokumin* has cherry blossoms above its title, a fan midway and young rice below. The Tokyo *Mainichi* changes the blossoms of its title page to suit the season. Some papers change the design of their title pages while others boast that they never change. The *Yorodzu* avers that its depiction of rolls of silk brocade and golden coins adorning its title page have not changed since the establishment of the paper.

Of course this custom of having the title page of a newspaper suggestive of some feature of the paper or the people who read it is not original with the Japanese, as the same thing is to be seen in the older British and American papers. We are all familiar with the title pages of such papers as the *London Times*, the *New York Sun*, the Saturday Evening Post and other well known papers more than a century old. The Japanese distinction, however, is in the uniqueness of the lettering or decoration, which displays some unusual skill or ingenuity that challenges the attention of the reader, and in Japan the curiosity of the conoisseur. The ideograph lends itself to ingenious forms to a degree impossible to the Roman alphabet. Of these characters there are three main styles known as the *Kaisho*, the *Sosho* and the *Gyosho*. Types are not used for printing title pages, these being special engavings on plates. Some of these newspaper titles have the distinction of having been written by the hand of some famous caligraphist or by some noted politician or statesman if not some even more renowned personage of family or position. There is thus something interestingly personal about a great many of the title pages which collectors like to treasure, many of them being equal to an autograph.

It would probably be quite surprising to a western mind to see what trouble and care are taken by the Japanese in making their collections of title pages. Of course most of the titles are got simply by purchasing the paper and cutting out the title page at the top or side; but as many of the more interesting title pages are from papers in remote places the title pages have been secured by picking up a bit of wrapping paper thrown from a parcel or left on the train or found on the street or even got from the waste paper man. Collectors meet and exchange their duplicates with one another, after the manner of stamp collectors. They paste their title pages into books just as the philatilists do. Some collectors, however adorn the walls of their houses with them. One of the most famous collectors in Tokyo is Mr.

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of the periodicals or platform of the paper, [illegible] some special feature for which the paper stands. The Tokyo *Asahi* [illegible] has a delicate and artistic [illegible] cover, changing it to every Japanese [illegible] festival. The Osaka *Mainichi* is title [illegible] press with a strong pro-Japan appeal to the whole load of the country. The [illegible] *Mainichi* and the Tokyo *Nichi* [illegible] feature the plan of issue on the [illegible] paper, another flavor which charms every Japanese. The Nagoya *Shimbun* [illegible] are made by the local publishers [illegible] local color in title, [illegible] the Kobe *Yushin* has a picture of [illegible] in characters. The Japan *Times* [illegible] Japanese have on their title pages, [illegible] of their respective localities, while the Osaka *Asahi* has a figure of the famous bamboo hat worn by Taikō Shinyen, a hero of the district. The Tokyo [illegible] has a cherry blossom above its title, a fine mikado, and portrait [illegible] Jiji. The Tokyo *Nichi Nichi* has a picture of its title page [illegible] Shinto priest, [illegible] the Osaka *Mainichi* has a picture of [illegible] title page [illegible] and

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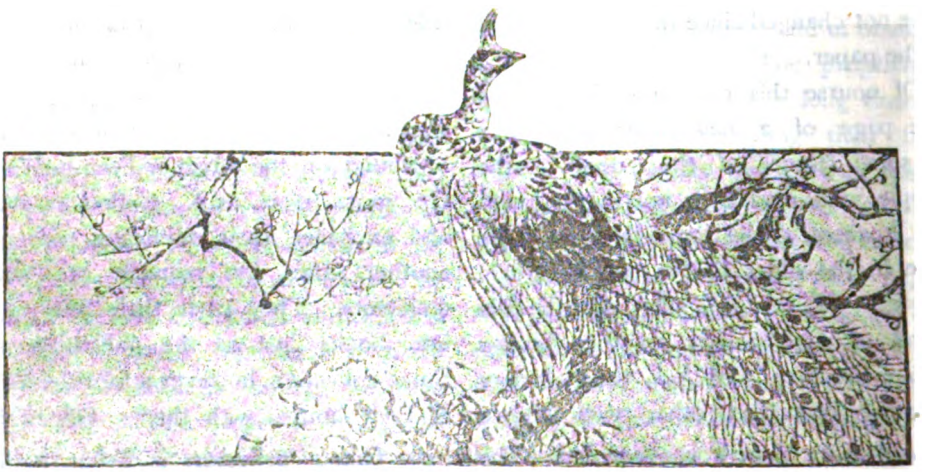
Gyotenshi Takeda of the Tokyo *Asahi* who is also a noted novelist; and another is Mr. R. Ikeda author of the Life of Roka Tokutomi, who has been collecting title pages for 25 years. He therefore has the title pages of all papers now existing as well as of those extinct. His collection includes the title pages not only of papers published in Japan but of all the Japanese papers published abroad. Some of his travels in foreign lands have been for this specific object.

It is believed in Japan that the title page of a newspaper has much to do with its popularity and demand. How far this so would be a difficult question to answer with any degree of accuracy. At all events it is believed by many Japanese editors that a good title page possesses some magnetic force in attracting patrons. A catching title page is a guarantee of reliability and efficiency in the editorial sanctum. It may indeed be quite true that among the Japanese first impressions are most important in winning confidence. Perhaps this is why in Japan the *torii* leading to a temple or shrine is usually more imposing than the sacred edifice itself; and the title page of a paper is regarded as the *torii* calculated to make the proper impression.

While some Japanese newspaper titles simply say the "Daily this" or the "Daily that," or the "Evening this" or the "Evening that," others have such remarkable catch-words as the "Wake-up this or the "Surprise that" or the "Long-life News!" Owing to war pressure the smaller newspapers in Japan have had a hard time to keep up publication, the price of news print being too high. This has led to the purchase of some of these smaller papers by the larger city dailies and to the appearance of a newspaper trust that may menace the independence of the press to some extent. As Japan is a long country it is found inconvenient to distribute the daily news from any one center, and the tendency is for capitalists to have their papers in various centers so as to distribute their ideas at the same time over the whole empire. Strange to say this tendency is more marked in Kyushu than elsewhere in Japan at present, some of the papers in the various centers there being all owned by the same corporation. It is said that the Tokyo *Mainichi*, however, controls more than ten provincial dailies.



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LEFT TO RIGHT, UP: YAMATO, YORODZU, ASAHI, NICHINICHI, JIJI, MIDDLE: MIYAKO, OSAKA ASAHI, OSAKA MAINICHI, FUKUOKA NICHINICHI, OSAKA SHIMPO. BOTTOM: NAGOYA SHIMBUN, CHUGOKU SHIMBUN, YAMANASHI MINPO, MOJI SHIMPO, TOYAMA NIPPO

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MR. U. NODA, NEW MINISTER OF COMMUNICATIONS

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THE NEW MINISTER OF COMMUNICATIONS

By R. TOBA

AMONG the members of the new Japanese cabinet none has a more interesting and attractive personality than Mr. Utaro Noda, the Minister of Communications. Of plebian origin and Homeric affability he occupies large a place personally as he does physically in the new ministry, his giant proportions shaking with loud laughter when his colleagues maintain what they deem a more dignified restraint. His present position gives Mr. Noda his first connection with official life. He is proof positive that some of the members of the cabinet represent the common people. And he is proud to represent the commoners that mean the millions of the empire. In the new cabinet all the members are untitled men save two, the Minister of Foreign Affairs and the Minister of Finance.

There is no doubt that some of the more conservative representatives of bureaucracy in Japan are prone to look down on the plebian cabinet as an unwelcome if not a preposterous innovation in Japan's body politic, and to expect that such a ministry cannot long hold the confidence of the public. But these are persons who have not moved with the times and fail to understand the real mind of Japan. The nation has demanded a party cabinet and some old fashioned people do not yet realize it. It is safe to say that most of the Japanese people welcome a cabinet broad based upon the people's will. It is well that one of the cleverest men in the new cabinet should have arisen from the soil, a farmer's son who once had to make a living by peddling bean curd. No member of the cabinet is more popular than Mr. Noda, especially among commercial, industrial and agricultural circles.

The new Minister of Communications was born in 1853 at Miiké in Kyushu, the great coal region of Japan. At the time of his birth there was little use for coal in Japan; his birthplace was then a remote village, difficult of access, but now one of the busiest mining centers in the world. Losing his father in childhood the boy had to depend on his mother, while an uncle afforded some assistance. He finally succeeded to the business of his uncle, as the latter died without an heir. The uncle had been engaged in the *tofu*, or bean-curd, business, and young Noda went his rounds selling this food like other *tofuya*. There are old men still living in the village who remember seeing young Noda going the rounds of the *tofu* peddlar.

While young Noda was busy selling *tofu* during the day he was busy studying his books at night, especially Chinese in which he became quite a scholar. To tramp all day selling bean curd and then

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While young Noda was busy selling 魚肥 during the day he was busy studying his books at night, especially Chinese in which he became quite a scholar. To

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go two miles to a night school showed what energy and determination the lad possessed. His greatest objection to the night school was that he had to pass a locality proverbial for the ways which had the reputation of being haunted. Nevertheless he attended night school for four years. This was the young man's only chance of getting a real education, but it was a determining factor in the success of his life.

After entering the civil service in 1877 Mr. Noda was for twenty years of age. He engaged in the transportation of supplies over the mountain roads of Iwate prefecture. During this period he was assisted by the governor, a man very popular among the people of that region, and the lieutenant. This was his first connection with the Government. Subsequently he undertook various public works in his native locality. The young man was soon noted as the most public spirited citizen of that community, and was especially conspicuous for his democratic tendencies.

In 1888, Mr. Noda had so far prospered as to be able to establish the Mr. Noda with a capital of 10,000 yen, his partners in the undertaking having been the Imperial Navy. The capital seemed small. But in those days it was considered to represent a fortune. It would be considered a fortune at present, a very large fortune indeed. Mr. Noda saw what was going to do for the district and he had a very keen eye to the future. Now the volcanic mountains made Mr. Noda all the wealth of the Iwate prefecture. The Iwate prefecture has been

sandwiched between the Iwate region was snapped up by the House of Mitsui. Later the Mitsui firm established a big cotton spinning plant in the district to profit by the feeling of the fishermen and Mr. Noda was appointed one of the directors. This offered him a chance to get a foothold.

Mr. Noda first came up to Tokyo, in 1887, as one of the representatives of the Iwate prefecture assembly, companies who were anxious to secure a concession or the duty on raw cotton imported. It is said that the assemblymen of this enterprising man left a deep impression on the minds of all with whom he came in contact. It is clear from Mr. Noda's history that he could lend a helping hand to the world of country politics. He soon became a trusted co-worker with the great Mitsui Company and was noted as a friend of the Mitsui family. There was no doubt that Mr. Noda occupied a position of increasing importance in the commercial world of Kyushu. He was then a director of the Nihke Engineering Company, the Iwate Oil Company, the Hokkaido Coal and Industrial Mining as well as a director of the Oriental Development Company. Meanwhile his influence in politics was being felt more and more, especially in connection with Seiyukai matters.

Mr. Noda first entered the political arena in an active way by being elected a member of the Prefectural Assembly, in which he was appointed vice-chairman. He left politics to devote his time to the Iwate Oil Company, which was in a flourishing condition. He was also appointed to the House of Peers in succession. Mr.

go two miles to a night school showed what energy and determination the lad possessed. His greatest objection to the night school was that he had to pass a lonely graveyard on the way, which had the reputation of being haunted. Nevertheless he attended night school regularly for some years. This period saw the young man display cosniderable mental and physical development. In religion, too, he took a deep interest, as he studied the Zen sect of Buddhism.

At the stirring time of the civil war in 1877 Mr. Noda was just twenty years of age. He engaged in the transportation of supplies over the mountain roads for a few coppers a day. During the revision of the land tax after the war was over he assisted the government surveyors in the performance of their task of reassessing the land. This was his first connection with the Government. Subsequently he undertook various public works in his native locality. The young man was soon noted as the most public-spirited citizen of that community, and was especially conspicuous for his democratic tendencies.

In 1884 Mr. Noda had so far prospered as to be able to establish the Miiké Bank with a capital of 10,000 *yen*, his partner in the undertaking having been the late Jun-ichi Nagayé. The capital seems small, but in those days it was more difficult to raise than it would be to raise 10,000,000 *yen* today. Soon the bank opened a branch at Omuda, a very poor place then; but Mr. Noda saw what coal was going to do for the district and he had a wise eye to the future. When the valuable mining lands of Miike came on the market in 1886 Mr. Noda did all he could to have them become the property of the Yanagawa clan but the representatives of the clan were too slow in responding to his appeal and the great coal region was snapped up by the House of Mitsui. Later the Mitsui firm established a big cotton spinning plant in the neighborhood to soothe the feelings of the inhabitants and Mr. Noda was appointed one of the directors. This offered him a chance to rise in the world.

Mr. Noda first came up to Tokyo, in 1889 as one of the commissioners for the amalgamated spinning companies who were trying to secure abolition of the duty on raw cotton imports. It is said that the appearance of this enormous man left a deep impression on the minds of all with whom he came in contact. It is clear from Mr. Noda's history that he established his reputation in the world of commerce and finance before he began to tamper with politics. He soon became a trusted co-worker with the great Mitsui Company and was noted as a friend of the late Marquis Inouye. There was no doubt now that Mr. Noda occupied a position of increasing importance in the economic world of Kyushu. He was then director of the Miike Engineering Company, the Kyushu Oil Company, the Fukuoka Agricultural and Industrial Bank as well as vice-president of the Oriental Development Company. Meanwhile his influence in politics was being felt more and more, especially in connection with Seiyukai interests.

Mr. Noda first entered the political sphere in an active way by being elected a member of the Prefectural Assembly, in which he was appointed vice-chairman, and he displayed rare ability in connection with all the affairs of the Assembly. Next he was elected a member of the Imperial Diet, and was returned to the House eight times in succession. Mr.

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Noda was still a member of the Diet when he was appointed Minister of Communications. It is believed that one who knows the inner working of the mind of the common people and the ways of the country everywhere will make a first-class Minister of Communications.

The new Minister of Communications has always been distinguished for adroitness and tact in all his dealings with men, as well as for being a man of peaceable and conciliatory temperment. Of one thing none of his friends have any doubt: and that is that he has great ability. Mr. Noda is certainly one of the most popular men in the Seiyukai party, and is generally liked even by bureaucrats. No doubt in the present cabinet he will have full scope for the display of his characteristic abilities. One important task before him and in which he is expected to do much, is the reconciliation of bureaucracy and democracy in Japan. He will use his distinguished suavity to heal the breach between the Genro and the cabinet of commoners.

Beside his colleagues, who are mostly graduates of universities and important institutions, Mr. Noda forms an interesting contrast. Yet none of his fellow-members of the cabinet are greater or more intelligent readers than he is, nor have they more friends of ability and distinction. None of them are more distinguished than Mr. Noda for soundness of character and sanity of judgement. Withal he is a man of refinement and culture, fond of poetry and the composing of poems, as well as of pictures and drawing. In short Mr. Noda is a samurai of the best type, bold, brave and just.

When the biographies of Japan's most distinguished self-made men are written Mr. Noda will furnish one of the most interesting records in the volume. What he will be as a State Minister, of course, still remains to be seen. His task of improving the communications of the empire, which are now in rather a disorganized condition, is colossal. One of his first acts on coming into office was to have a large sum of money appropriated for increasing railway salaries and improving the efficiency of the railway staff; which is a sign in the right direction. His idea of rewarding faithful service among railway employees without regard to length of service is regarded as a good one.

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Noda was still a member of the Diet when he was appointed Minister of Communications. It is believed that even when the inner working of the mind of the common people and the ways of the country everywhere will make a first-class Minister of Communications.

The new Minister of Communications has always been distinguished for adroitness and tact in all his dealings with men, as well as for being a man of practicable and conciliatory temperament. Of one thing one of his friends have any doubt: and that is that he has great ability. Mr. Noda is certainly one of the most popular men in the Seiyukai party, and is generally liked even by bureaucrats. Moreover in the present cabinet he will have full scope for the display of his characteristic abilities. One important task before him and in which he is expected to do much, is the reconciliation of bureaucracy and democracy in Japan. He will use his distinguished sagacity to heal the breach between the Genro and the cabinet of commoners.

By his colleagues, who are mostly party leaders of universities and important institutions, Mr. Noda forms an interesting contrast. Yet none of his fellow members of the cabinet are greater or more intelligent readers than he is, nor have they more friends of ability and distinction. None of them are more distinguished than Mr. Noda for soundness of character and sanity of judgment. Withal he is a man of refinement and culture, fond of poetry and the composing of poems, as well as of pictures and drawing. In short Mr. Noda is a samurai of the best type, bold, brave and just.

When the biographies of Japan's most distinguished self-made men are written Mr. Noda will furnish one of the most interesting records in the volume. What he will be as a State Minister, of course, still remains to be seen. His task of improving the communications of the empire, which are now in rather a disorganized condition, is colossal. One of his first acts on coming into office was to have a large sum of money appropriated for increasing railway salaries and improving the efficiency of the railway staff; which is a sign in the right direction. His idea of rewarding faithful service among railway employés with regard to length of service is regarded as a good one.

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HOW TO MAINTAIN HEALTH

By Dr. T. TAKANO

OF all the many diseases that afflict the human body most of them can be traced to irregularities of the digestive organs and intestines. The natural physiological laws of the human body demand that certain operations be properly performed by the machinery thereof in a regular manner, and thus the power of resistance is maintained by man. It is found that the human constitution is in constant need of some form of stimulus in order to be kept in proper working condition. The parts that most require this assistance are the stomach, intestines, lungs and skin, the two former being the more important, and the stimulation of which depends on the nature of the food taken. If the power of operation is weakened in the digestive organs and bowels, disease in some form or other will appear. Very frequently patients are treated for some disease thus caused, the cause of the disease being neglected, and thus trouble is only aggravated.

After many years of medical practice the writer has discovered a great deal about the causes of illhealth. He has found that numerous cases of illness have been prolonged and great suffering and often death caused by mistaken diagnosis. The physicians treating these patients failed to observe that the source of the difficulty was in the stomach or bowels or both. The secret of good health is to keep the stomach and bowels in strenuous working order. The moment these organs begin to lack proper power of resistance the health of the whole body will suffer. The writer has naturally evolved his own methods for inducting this active condition in the most important of the bodily functions. These methods have been tried for many years with the utmost satisfaction.

The writer first took up the study of medicine under the Chinese school of therapeutics. He read and digested all that the Chinese had to say on medicine both ancient and modern. Doubting the truth of much that he found there, he then turned to western medicine, and found that in such matters as physiology, anatomy and chemistry western science was away ahead of anything in China. But when the writer went deeply into western pathology and the general practice of diagnosis he was much puzzled. In this respect western science had not got much beyond that of China. Experience proved that generally speaking the use of drugs was injurious to the human body. He saw that the use of such laxatives as epsom salts and castor oil induce catarrh of the stomach or intestines. In fact it is by this method that evacuation is caused by such medicines. On the other hand medicine used for too free action of the bowels, such as opium, acts by paralyzing the muscles of the intestines and induces a narcotic condition. Other drugs, such as morphine, atrophine and strychinine are simply poisions. No doubt these drugs may prove efficatious under certain circumstances for certain diseases, but to know how to administer them with benefit one has to know the constitution of the patient, the nature of his customary food and so on. As every case is different it is very difficult for the physician to know exactly the proper dose of such medicines for any one case.

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And too much is as bad as too little. So sometimes a patient is made worse, if not killed. It is indeed quite impossible for a doctor to diagnose every case so accurately as to know the proper dose to administer. When the patient is thus exposed to guess work he is in great danger. The writer was thus left in constant uncertainty and suspense so long as he depended on western medical treatises and the methods of occidental medical practice. From all his hospital practice and his study of medicine he discovered many statements were unverified and medicines did not do what the teachers taught.

The discrepancy between theory and practice led the writer to devote his life to first-hand study of the ailments of the human body for himself. He had taken up the avocation of a physician and he felt that he could do little or nothing for mankind in that capacity unless he could find out more about the human body and its needs than was taught by the doctors and their books. The whole thing depended on accuracy of diagnosis, which was in many cases not possible under the old methods. For a time the writer was so discouraged that he gave up the practice of medicine and took to the art of painting for a living. Still he never abandoned the idea that by correct knowledge a physician can enable the sick and the diseased to recover their health. After a great deal of thinking he returned to medical practice and began to work out a plan in accordance with nature. He discovered that the human body could be regulated without resort to anything likely to injure it.

The basis of his methods was to assist the stomach and intestines to proper action by an artificial method, on the principle that if one hand is not strong enough to lift a thing, perhaps two can do it. The writer had always been of an inventive turn of mind and this came in very handy in reaching a remedy for stimulating the most important organs of the human body to proper and regular action. I hit upon my idea from the medical theory that the stomach must sometimes be stimulated to action. For this drugs were generally used but, as I have stated, without satisfaction in many cases. The only other remedy was massage which often gave some assistance, as it stimulated circulation and assisted the movement of food and greater mixing of the contents of the body. Hence my idea that the proper working of the digestive and secretive organs depends on the proper mixing and movement of the contents of them.

My method of promoting the efficient working of the digestive and secretive organs is to assist their processes by artificial stirring. To say more than this about it would be to explain the method in full, which would be equal to a treatise on the science of my treatment. It is based, however, on certain facts that all practitioners have to take into account if they would induce health. The most important of these is that a weak digestion cannot induce the juices in proper quantity nor cause the mixing of the juices with the food eaten to a degree necessary to proper digestion and assimilation; nor can the weak stomach or intestines force the movement of their contents with the expedition essential to proper action and proper health. By my method this mixing of the food and the juices and the movement of the contents of the stomach and intestines is expedited in a natural degree and the system gradually attains a state of natural regulation without the use of medicine or any of its modern subsitutes.

When I first commenced this natural method of making the organs of the body function properly, patients fought shy of me. People wanted the ordinary futile treatment. They were ready to have me examine them, and to give them medicine, without much reference to the reason of the thing or its results. My patients for some time were so few that I was obliged to remove to a cheaper place to live, and practise on the "eta" or lower classes. My income was very meagre and I had to live from hand to mouth. A certain Mr. Okuda, however, chanced to come to me and my treatment completely restored his health, and then success began to arrive. I was enabled to remove to Osaka where I cured several patients who had received no

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food is the fuel of the body, so to speak, and it is by this fuel for a living organism and must be adjusted to the needs of the body in burning it. The condition of the heart, for instance, depend all upon the food taken. Disease goes in at the mouth, that is properly treated, it will go out in the sick. Most diseases are to be traced to food in some way. In such article like this, one cannot enter fully with the vitality tion of proper food. For it is sufficient to say that all the body is an enemy to the human body, as it provides the stomach and intestines with it, and yet clogs the [illegible] This food is [illegible] This [illegible] are [illegible] and diseases, [illegible] and this food. [illegible] are more accustomed [illegible] than the Japanese, and [illegible] the latter much eating of animal body. Vegetable albumen is [illegible] to the people of the east, and [illegible] to the human body preserving in it is rich in stimulating fibre and [illegible] and dry.

[illegible] many years of successful practice [illegible] has cured [illegible] cases of sickness and disease by changing the food and using his own method of inducing the stomach and intestines to function properly. He uses no drugs nor anything that irritates the body either [illegible] He is simply a nature or food and natural induction. [illegible] treatment or any form of injection and constipation yields as naturally as it would yield to the strong. The physician [illegible] in the use of these [illegible] and [illegible] have proved their [illegible] in the [illegible] and safe.

benefit from other physicians. My name and methods began to attract attention, as well as to excite the jealousy of rivals who in turn incited the police against me, so that I was finally obliged to return to may native place where I established a school for the blind and deaf who had a make a living by practising massage. Most of my students did not take up my methods of health promotion, but were content to study the usual massage. In the meantime I practised my art whenever possible, and by this time attained great skill in it. Then I came up to Tokyo in 1906.

Gradually the more intelligent people began to see that my theory that the proper working of the whole body depends on the proper working of the stomach and the bowels, must be true, and that most of the diseases afflicting mankind and interfering with human health were due to defects in the organs named. By the practice of my method the contents of the digestive and secretive organs are caused to move, stimulating the mixing and moving processes, while at the same time the circulation of the blood is stimulated and the natural operation of the organs treated becomes permanent. The organs of the body are thus rendered more elastic and active until they function properly and naturally. Most people treat their body like a machine: something that must be used until it wears out and then nothing can be done. This is a grave error. The body is not like a machine that wears out: it is a living thing that develops by using and working. Most of its working may be left to nature, such as breathing; but certain of its functions often require artificial stimulus or assistance, and more especially the organs of digestion and secretion.

Food is the fuel of the body, so to speak, but it is living fuel for a living organ, and must be adjusted to the needs of the organ requiring it. The condition of the health, therefore, depends altogether on the food taken. Disease goes in at the mouth, but, if properly treated, it will go out in the draught. Most diseases are therefore related to food in some way. In an article like this, one cannot deal fully with the vital question of proper food. Let it be sufficient to say that animal albumen is an enemy to the human body, as it stimulates the stomach and intestines but little, and yet clogs the system and induces gas and decay. This reacts against the stomach and intestines, leaving them weakened and diseased. The people of western lands are more accustomed to eating meat than the Japanese; and for the latter much eating of meat is very bad. Vegetable albumen is more adapted to the people of the east, and indeed to the human body everywhere, as it is rich in stimulating fibre and it produces less gas and decay.

In his many years of successful practice the writer has cured innumerable cases of sickness and disease by changing the food and using his own method of inducing the stomach and intestines to function properly. He uses no drugs nor anything that irritates the body either internally or externally. It is simply a matter of food and artificial induction. Before my treatment every form of indigestion and constipation yields as naturally as the week yields to the strong. The physicians, some of them men distinguished in their calling, who have examined my methods and their results, have pronounced them eminently efficacious and safe.

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DR. T. TAKANO

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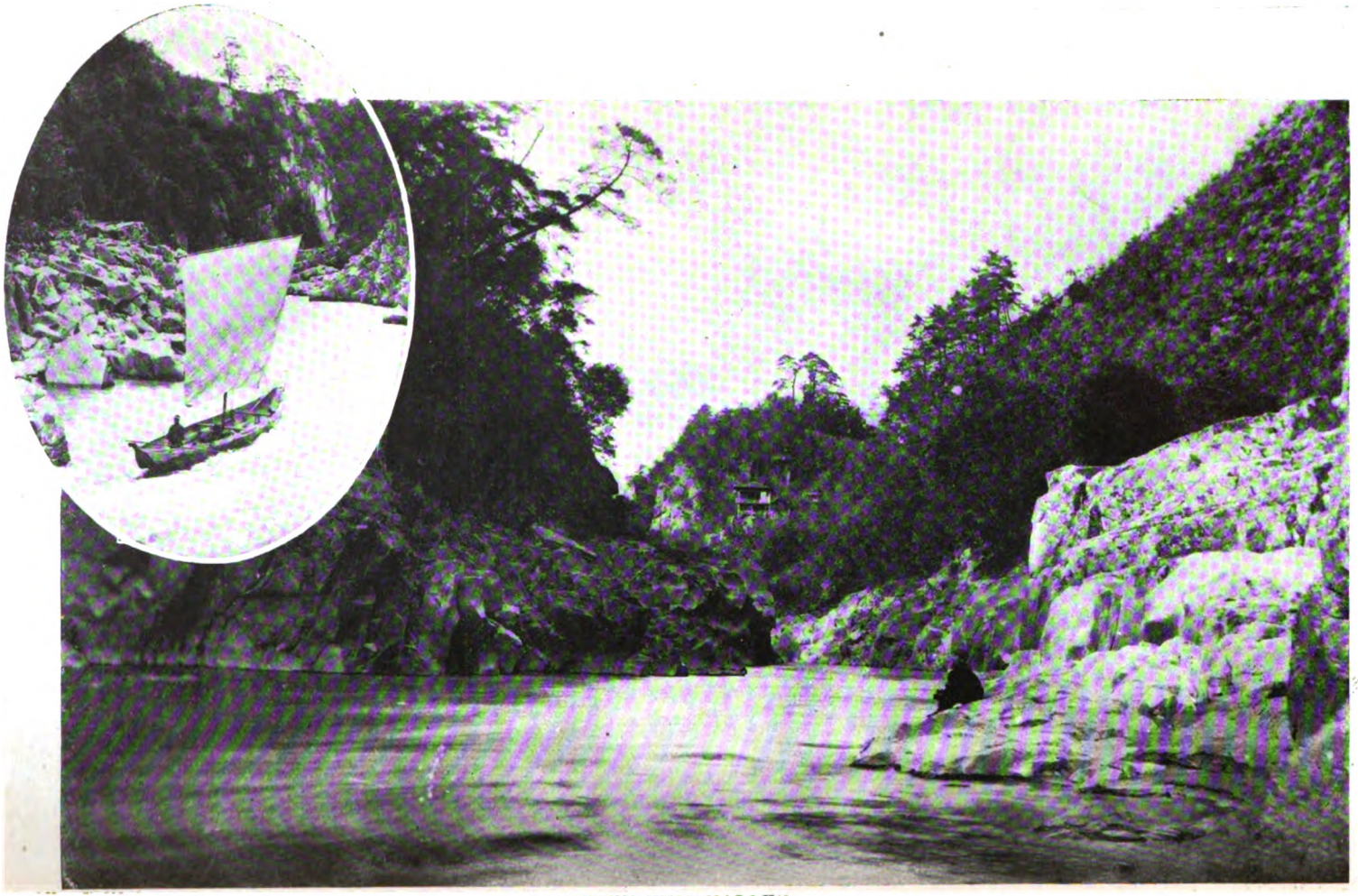

TENRYUKYO VALLEY

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THE TENRYŲ RIVER

By T. MAYEKAWA

THE Tenryu river is chiefly noted for its wonderful rapids which every traveler to Japan desires to see and experience as one of the delights of the trip. When his Royal Highness Prince Arthur of Connaught visited Japan in 1912 he wanted to shoot the Tenryu rapids and did so to his great satisfaction, which he took the trouble to express in no uncertain manner, saying there was not such an experience anywhere in the world.

It is quite true that the scenery along the Tenryu, especially in the region of the rapids, is grand in the extreme. The shooting of the rapids has not been quite so popular since the capsizing of a boat there some years ago; but all foreigners love the adventure and it is quite accessable to them.

To visit the grand gorge of the Tenryu one leaves Tokyo by train for Nagoya, a journey of some 253 miles, the line affording fine mountain views a good part of the way, including that of Fujisan. From there one proceeds into the Kofu region, Kiso and the Japanese Alps, where the sources of the Tenryu river are to be found. The mountain scenery in this region is incomparable. When the train on the way from Tokyo passes Enkyo station on the line to Kofu, Monkey bridge can be seen, something foreigners always consider of great interest. The passenger also has to pass through the Sasako tunnel, the longest in the Orient, being 15,364 feet. The tunnel penetrates the southern section of the Japanese Alps and on emerging near Kofu one is afforded a magnificent view of Fuji. The view improves as one approaches Fujimi station, the highest railway elevation in Japan. As the grade descends one can get glimpses from the plateau of Yatsugataké soaring into the blue on the right, while the still more imposing Komagataké rises on the left, with numerous other peaks of imposing altitude, until one reaches Kamisuwa station, where the Tenryu river begins, 2,640 feet above the sea.

Lake Suwa here is frozen over in winter and affords good skating that attracts large numbers of people from Tokyo and other parts of Japan. At one side of the lake are hot springs and the neighbourhood all have natural hot baths. There is a famous shrine in the neighbourhood, set in a beautiful grove of ancient cedars, where ancient gods have been venerated from time immemorial. One of the most popular divinities is the apotheosized spirit of a great warrior the worship of whom brought victory to heroes like Tamura Maro, Minamoto Yoshiiye and Takeda Shingen as well as numerous other model soldiers. The shrines here are reconstructed every thirteen years, as the nation could not get on without such faithful deities. The gods of the Suwa shrine are treated to some seventy festivals a year, the offerings made at certain festivals, especially in March being rich and elaborate. The July festival is also very imposing. The region and its divinities are interwoven with Japanese history and literature from remote ages.

Lake Suwa is supplied from streams fed by the great mountains all around, and the overflow makes the Tenryu river. All around this district there is a great production of silk. The river continues its course from the lake around great mountain bases and then proceeds between the ranges of Kiso and Akashi taking in many a tributary on the way. Skirting the borders of Shinano and

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beyond the Tenryu receives the Mikuniho, Kiki and Akiba rivers, and then rushes on till it reaches the sea at Iwadeyama, after traversing a distance of over 150 miles, some 75 miles of which passes through the province of Shinano.

The banks of the Tenryu are for the most part precipitous, though in certain places in Shinano there is some alluvial soil along the river, especially near Iida where more than 1,000 bushels of rice are grown every year. From the village of Hirano near Suwa the river becomes navigable for small boats. To visit the great gorge on the Tenryu one leaves the train at Tatsuno station beyond Shimo-suwa and takes a 40 mile trip by electric car to Iida, the largest town along the river; and from there one goes by jinrikisha to Tobin at a distance of some 5 miles. Here the boat is taken for the rapids, the 63 miles to Kashiwabara being covered in 12 hours and the ice being likewise accomplished in the allowed to a boat. From Kashiwabara to Hamamatsu there is a light railway, fare 27 sen.

The famous gorge on account of which one desires to go down the rapids is about two miles from the village of Tokimata. Here the steam narrows between colossal and precipitous walls of granite crowned with pines and the water rushes with alarming speed beneath the weird shadows and whirls the boat around dangerous corners, requiring the most skilful navigation to avoid disaster. The sound of the rushing water is a thing of awe but the scenery makes one forget the danger. There are many famous rapids all of which have their names, such as the Kanoke, the Kurakake, the Chochikaeshi where the boat accident occurred some years ago, the Oshima, the Sujin, the Tora-i and the Yamamuro. At the latter approaches a deep cross-rapid the bottom pierced in the low water by these abeard by clapping the fin which sounds quite ominous as it echoes between the giant walls of rock.

The most pleasant time to shoot the rapids of the Tenryu is in the spring, when the cherry trees are in bloom and all the region alive with birds and bloom. The autumn too is a delightful season to go down the Tenryu, as the trees are then aflame with myriad tints. In both spring and autumn the weather is mild and the water normal.

Near Hamamatsu on the Tokaido railway one crosses the longest bridge in Japan, the extent of which is 3,800 feet and spans the Tenryu river. Boating down the river they usually visit the historical places in and around Hamamatsu and have a view of Lake Hamana, associated with the great Ieyasu. Hamamatsu has a population of some 41,000 and produces tea, cotton textiles, peanuts, leaf tobacco, minerals, cocoons and musical instruments. There are the ruins of an old castle and the shrine to Ieyasu also, which are worth a visit. The scene of the great battle between Ieyasu and Takeda Shingen in 1572 is at Mikatagahara about two miles from the town. The spot is now covered by quiet tea plantations.

The nearest railway approach to Lake Hamana is from Maisaka station just beyond Hamamatsu station. There one may have fine views, especially of the scenic opening toward Imajiri. The scenery at the mouth of the Tenryu river is also very picturesque. As the traveller looks from either right or left through the car windows when crossing the river the panorama is grand. The east shore of the river at the mouth is a fishing place known as Iwanejima. The whole district is rich in pleasing views and places of historic interest.

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The banks of the Tenryu are for the most part precipitous, though in certain stretches in Shinano there is some alluvial soil along the river, especially near Iida where more than 150,000 bushels of rice are grown every year. From the village of Hirano near Suwa the river becomes navigable for small boats. To visit the great gorge on the Tenryu one leaves the train at Tatsuno station beyond Shimo-suwa, and takes a 40 mile trip by electric car to Iide, the largest town along the river; and from there one goes by jinrikisha to Tokimata, a distance of some 5 miles. Here the boat is taken for the rapids, the 63 miles to Kashima being covered in 12 hours and the fee being fifty *yen*, 20 passengers being allowed to a boat. From Kashima to Hamamatsu there is a light railway, fare 27 *sen*.

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GAS AND ELECTRICITY

By S. MACHIBE

THE question of cheap and efficient illumination is one that greatly concerns a country with so many people of modest means as Japan. With the shortening of autumn days and the approach of winter the millions able to read will be contemplating long evenings by the *hibachi* reading or conversing as they had no time to do in the long days of summer. To afford the necessary light for this at a time when the cost of living is steadily rising is not within the power of all.

The history of illumination in Japan is in some respects different from what it has been in western countries. Japan has, like the west, passed in large measure from the kerosene lamp to the electric bulb; but before the lamp came the ubiquitous candle and before that the pine torch. The latter goes back indeed to the days of the foundation of the empire. The *taimatsu*, or pine torch, was made of splints of pine tied together, which, when lighted, kept up for a considerable time. Another means was the *ryoka* which amounted to no more than a sort of bonfire made of wood lengths. With the introduction of Buddhism came the use of oil lights, first fish oil and later vegetable oil, and the use of vegetable oil as the chief illuminant continued on down through the various periods until the advent of kerosene.

The lamp was a kind of bowl or cup in which the wick floated; but during the Yedo age considerable improvements were introduced in the lamp. Candles of vegetable wax were use too, of course, and candlesticks were invented for them to stand on. The *andon* was a lantern made of paper with the light floating in oil. And there were also lanterns for holding candles, which have come down even to today. It was not until the Yedo period that the Japanese took any special interest in the possibilities of night activity. With the improvement in means of illumination the night became as gay as the day and often more so. The dark streets and alleys of the city began to be illuminated by passing lantern-bearers, and many houses were always so lighted up both inside and out. The temple festivals and theatres came to be decorated with lighted lanterns which added greatly to the cheerfulness and beauty of the scene.

The coming of the kerosene lamp from America was the beginning of a new age in Japan. Its first appearance greatly astonished the people of Japan, who had never before imagined so bright a light to be possible artificially. Compared with the dim gleam of the native *andon* it was as the sun in the sky. At once the whole nation leaped to the use of foreign lamps. The first kerosene lamps reached Japan about the year 1866. As all oil for the foreign lamps had to be imported, there was considerable inconvenience for some time. It was not until many years

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THE question of cheap and efficient illumination is one that greatly concerns a country with so many people of modest means as Japan. With the shortening of autumn days and the approach of winter the millions all over Japan will be contemplating long evenings by the lamp reading or conversing as they had no time to do in the long days of summer. To afford the necessary light for this at a time when the cost of living is steadily rising is not within the power of all.

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afterwards that petroleum was discovered in Japan. There was no oil of petroleum, however, centuries before it was used in the west; for in the time of the Emperor Tenchi it was recorded that a present of "burning water" had been brought to the Imperial Court from the province of Izushi. In the Tokugawa period it was well known that water that could burn was found in Izushi, but no one ever attempted to use it for illumination purposes. It was simply regarded as a curiosity.

But from the year 1869 onward kerosene lamps gradually came into universal use. In time gas was introduced and in many instances took the place of kerosene lamps, especially among the wealthy; and then it was said to give way largely to electricity. By the year 1900 the era of kerosene as an illuminant had passed. At present the kerosene lamp is to be found only in the more remote villages where the electric current has not yet come.

Yokohama was the first community in Japan to be lighted by gas. In 1870 the Government had a gas works built there under the direction of a French engineer, and gas was first supplied to the foreign settlement in 1872. In the Japanese quarter gas lamps were set up among the residences of the well-to-do people some years later than in the foreign settlement. To supply the demand for gas in Yokohama and the neighborhood a large gas works was built in the city. In 1875 it was decided to light the capital with gas and for that purpose gas lamp posts were ordered to be set up along the principal streets. The contract for supplying the gas was given to Mr. Layerton Thomas, of Yokohama, who imported his gas plant from England; but as no one knew how to operate the machinery when it arrived, it lay idle for three years in a warehouse. The gas plant was set up in Tokio, however, Mr. Takashima having in the meantime learned more of modern gas machinery, and soon the streets between Shibashi and Nihonbashi were under illumination by gas. The gas works were established at Hamamatsucho in Shiba, built under the direction of a French engineer from Yokohama. The streets in Kyobashi-ku were first lighted with gas in 1873.

The Japanese at first looked upon gas with more curiosity than with eagerness to use it, being quite satisfied with their kerosene lamps. The schools led the way, and in a year or so more than 350 lights had been installed in government offices, schools and mansions of the wealthy. The amount of gas then supplied was no more than 26,000 cubic feet per month. The number of private houses utilizing gas was only nineteen. The industry made steady progress, however, and in 1885 the Tokyo Gas Company was established under the presidency of Ikuzo Shibusawa. Thus the industry has gone on expanding until now Tokyo alone has more than 35,000 gas lamps. With the introduction of the gas mantle in 1890 the use of gas fell further increased, and the adoption of reversed lamps giving more candle-power also enhanced the utility of gas.

Coal was introduced into Osaka and other cities long after it came into use in Yokohama and Tokyo. Osaka had its first gas works in 1879; and then Kobe, Nagasaki and Hakata followed suit. At present there is hardly any town of importance in Japan that is not supplied with gas. In 1899 an acetylene gas com-

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afterwards that petroleum was discovered in Japan. There was mention of petroleum, however, centuries before it was used in the west; for in the time of the Emperor Tenchi it was recorded that a present of "burning water" had been brought to the Imperial Court from the province of Koshi. In the Tokugawa period it was well known that water that could burn was found in Koshi, but no one ever attempted to use it for illumination purposes. It was simply regarded as a mysterious thing.

But from the year 1866 onwards kerosene lamps gradually came into universal use. In time gas was introduced and in many instances took the place of kerosene lamps, especially among the wealthy; and then gas had to give way largely to electricity. By the year 1900 the era of kerosene as an illuminant had passed. At present the kerosene lamp is to be found only in the more remote villages where the electric current has not yet come.

Yokohama was the first community in Japan to be lighted by gas. In 1870 the Government had a gas works built there under the direction of a French engineer, and gas was first supplied to the foreign settlement in 1872. Its first appearance was a nine-days' wonder among the residents of the village, and people came on excursions to see it. A gas bureau to supply illumination to Tokyo was soon aftewards established and the wonderful illuminant was available in the capital. In 1871 it was decided to light the capital with gas and for that purpose gas-lamp posts were ordered to be set up along the principal streets. The contract for suppying the gas was given to Mr. Kayemon Takashima of Yokohama, who imported his gas plant from England; but as no one knew how to operate the machinery when it arrived, it lay idle for three years in a warehouse. The gas plant was set up in time, however, Mr. Takashima having in the meantime learned more of modern gas machinery, and soon the street between Shinbashi and Nihonbashi was under illumination by gas. The gas works were established at Hamamatsucho in Shiba, built under the direction of a French engineer from Yokohama. The streets in Kyobashi-ku were first lighted with gas in 1873.

The Japanese at first looked upon gas with more curiosity than with eagerness to use it, being quite satisfied with their kerosene lamps. The schools led the way, and in a year or so more than 350 lights had been installed in government offices, schools and mansions of the wealthy. The amount of gas then supplied was no more than 26,009 cubic feet per month. The number of private houses utilizing gas was only nineteen. The industry made steady progress, however, and in 1885 the Tokyo Gas Company was established under the presidency of Baron Shibusawa. Thus the industry has gone on expanding until now Tokyo alone has more than 2,500,000 gas lamps. With the introduction of the gas mantle in 1901 the use of gas still further increased, and the advent of reversed lamps giving more candle-power also enhanced the utility of gas.

Gas was introduced into Osaka and other cities long after it came into use in Yokohama and Tokyo. Osaka had its first gas works in 1896; and then Kobe, Nagasaki and Hakata followed suit. At present there is hardly any town of importance in Japan that is not supplied with gas. In 1899 an acetylene gas com-

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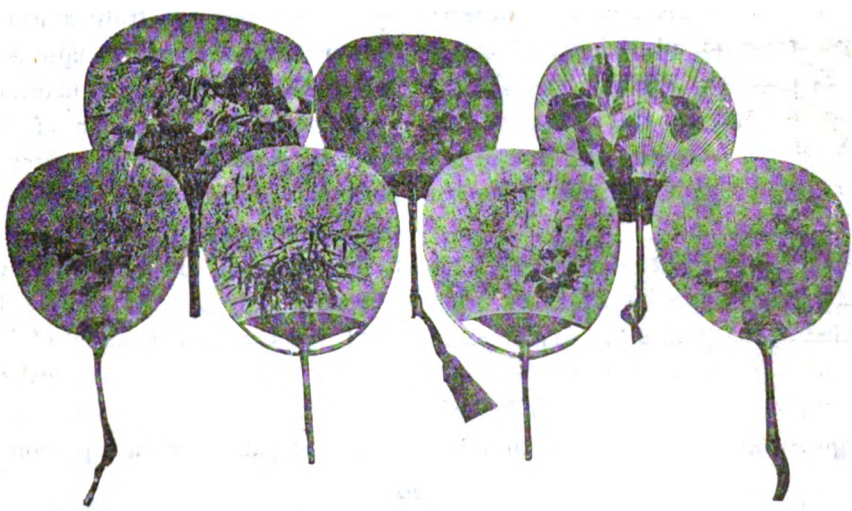
pany was organized in Narita and in 1915 natural gas wells were tapped at Nagaoka.

The first electric lamps came to Japan in 1883, or about ten years after the advent of gas. Electric lamps were first installed in the offices of the Okura company in Tokyo, where an arc light of 1,000 candle-power was the wonder of the night for many a week. A light that was independent of oil and matches few could understand. That wind and rain had no effect upon it left it in the light of a miracle. Not long after this the Tokyo Electrie Light Company was established under promotion of Baron Okura, and then the new illuminant was available for citizens of the capital. The arc light gave way to the incandescent light. The first electric power house was built at Reiganjima in 1886, the current being generated by an oil engine. The cost for a ten-candle power lamp was one *yen* per night; and carbons were one *yen* a piece. Needless to say the electric lamp was at first regarded as a mere luxury. But as the charges lessened the demand increased. Soon electric light companies were organized at Kobe, Osaka, Kyoto, Nagoya, Yokohama, Toyama, Shinagawa aud Kumamoto. By 1903 there were some 82 companies in Japan with 363,000 lamps. At present there are over 400 companies with 14,000,000 lights. The charges have decreased to about 70 *sen* per 10-candle power lamp per month.

Side by side with the progress of electricity in Japan has gone on the expansion of electrical appliances and electric engineering generally, and Japanese, exports in electrical machinery now go to almost all countries. Japanese electric bulbs, such as the Sumera and the Matsuda, are among the best lamps in use.



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TAIREIDO

By "OMANI" TANAKA

SOME time ago an article appeared in the pages of the Japan Magazine dealing with the new system of thought revealed to me by divine providence, and since then I have had many requests for further light on the subject that I venture now to offer a few remarks in relation thereto, though no adequate conception of a system of thought that involves the fundamental essence of life and all things, can be given in a short magazine article. To receive appreciable benefit application should be made for literature dealing with this subject, and if possible to me personally.

Speaking briefly I may say that the doctrine and teaching of TAIREIDO embrace the entire nature of TAIREI, the Supreme Spirit, or Fundamental essence of all things, and the human mind to comprehend Truth, as well as to that perfection of development and life for which man was created.

The system of TAIREIDO embraces and yet transcends all Religion, Philosophy, Science and Ethics. Indeed it is a system of thought that explains the Truth of the universe, and defines the real meaning and significance of human life.

The Supreme object of TAIREIDO is to unify human thought so as to bring mankind into closer kinship, to give peace of mind to mankind everywhere and therefore pave the way to world unity. TAIREIDO gives perfect ideals of both mind and body to man. It reveals the fundamental principles of human society and the basis of true national life for all mankind. TAIREIDO develops and perfects the intellectual faculties of man and reconstructs human civilization on an ethical foundation.

What that I could make my voice heard with this message to all the world! As one surveys the world today it is clear that the greater portion of mankind has lost the real significance of existence and fails to recognize the true value of human life. There is much physical and intellectual toil and yet no finding of the path that leads to true manhood and womanhood. Mankind lacks a true center of thought, and has no conception of the absolute nature of things and therefore no reverence for truth and divine reality. The wandering mind of man is thus at sea as to any sure dependence, and life for most people is one unceasing bewilderment. No one can truly affirm today that the trend of human thought is in line with truth. Disciple of the universal and ever basic for realization of human instincts, there is no real reflection, no perception of inspiration. If this process continues, humanity can only descend to defeat, frustration and ruin. The war in Europe is only a little compared with what awaits mankind ignorant of its true destiny. For when such cataclysms happen will people be ready for the want of capacity for interpretation. The

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By "ONZAN" TANAKA

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war has its appointed end, but the fatal lack of introspection goes on.

It is man's custom to talk of progress and to boast of modern enlightenment; but it is quite evident that human society has not as yet reached a stage beyond mere mass and inorganic substance. To thrill this human mass with real life, and penetrate it with absolute thought is the only hope of being relieved of the present darkness and inertia and led along the pathway of light and life. As capacity for introspection develops, and new light begins to dawn, the way of life becomes clear. It is from introspection that all phenomena of the world take rise. It is through introspection alone that the human mind can percieve the true light and follow the true way.

Hitherto mankind has been looking in vain to religions like Buddhism and Christianity for the way of light. These religions still dominate the mind of large sections of the human race. But man has now reached a stage where such religions can do little to lead him toward his true consumation. And philosophy, ethics and science have failed no less signally than religion to lead man to the true goal of human existence, the kingdom of introspection which is man's kingdom of Heaven. The more man trusts to these vanities today the more hopelessly bewildered will he find himself and the darker will grow his hope. The present is indeed a time of real crisis for humanity. Unless we realize our mental paralysis and come to the true source of thought and life the future offers no light.

One of the most impressive facts of the last hundred years has been the marvellous progress of physical science. So rapid and farreaching has been the increase of knowlege and invention that if our ancestors should suddenly return to the earth they would faint from sheer amazement. A century ago not even the most sanguine of prophets would have dared to predict such progress as modern civilization has attained. Yet no one that has observed the real condition of human life, will deny that its improvement has not kept peace with its material prosperity. Indeed it is open to grave doubt whether, side by side with this material advancement, man has shown any adequate sign of real develoment or evolution. How far humanity has evolved during the past century may be inferred from the recent warlike state of the most advanced nations. While our ancestors would probably be astonished at the outward progress of their posterity, they would undoubtedly be correspondingly shocked at our lack of mental and moral development.

The civilization of our time is essentially nothing more than a mere materialization and mechanization of humanity. As the scientist resolves all substances into atoms or molecules, so any accurate analysis of mankind today reveals only a mass of mediocrity, as alike as the atoms of matter, without a mind to master the body that clothes them. What better than a machine is the average person we know! Humanity seems to have lost all consciousness of its inherent greatness; man no longer exhibits the enduring and substantial character of his ancestors. There are, of course, some slight indications of humanity awakening to a sense of what has been lost or never attained; there are signs of a desire to recover or reach man's natural greatness, and to escape from the complexity and confusion of our soulless and mechanical civilization. But there is yet very little progress in the realization of man's dawning desire.

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While amply aware of the progress of our material civilization, we nevertheless have no real desire to be enmeshed in its coils, or crushed in its machinery. We duly recognize the dignity of thought attained by our forbears, but yet we cannot deny its great imperfection. What man most wants is a spiritual civilization as far transcending the present material civilization as now the latter does the former. The thought of today, on which man's real progress depends, should transcend the civilization of our time as well as transcend the thought of the past. Only as man approaches this spiritual civilization will he attain unto the divine state that transcends all mind and matter, the culture of the real superman.

No study of the past or present, however profound, can bring any peace or satisfaction to the mind and soul of man, no matter how much he may value them. While material advancement goes on, mental and spiritual progress is halted, and man is unable to face the new duties that confront him. Into this gulf between mind and matter, between material civilization and mental retardation, comes the new revelation to man, known as TAIKEIDO, the essential essence and the light of all created things as well as of things uncreated, the only reality that transcends matter and mind, and yet the foundation of all mental and material development. TAIKEIDO is not the product but the producer of thought and life. Because of its absence from the materialistic civilization of today the world is threatened with human retrogression.

The Art of Reiki, which is the system by which TAIKEIDO manifests its power in human life, imparts to man the divine capacity to reach his full consummation of mind and body. Thereby man attains to spiritual supremacy over matter, especially over the substance of which he himself is composed. Man is more than the physical raiment that encloses him. TAIKEIDO enables man to transcend mind and matter, to rise above the confusions of philosophy, science and religion.

Having devoted my life to this truth I can vouch for its reality and importance, as can the thousands who have also tested it and found it true. Therefore with the most absolute assurance I proclaim to the world the doctrine of TAIKEIDO, knowing that only through acquirement of this truth can mankind attain unto transcendent thought, and the life that is its fruit.

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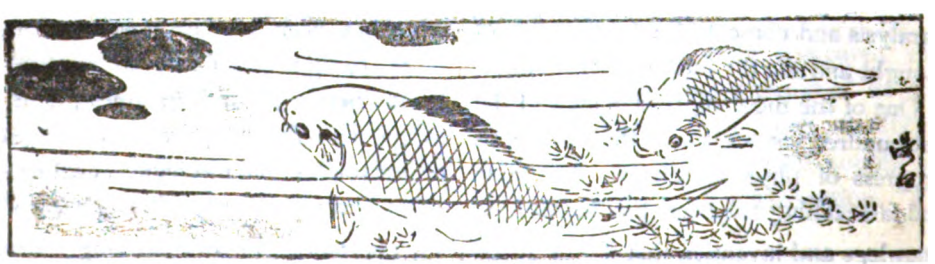

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TRADE AFTER THE WAR

By Y. ARAI

IT is noticeable that the economic world of Japan during the present war is quite different from what prevailed during the war with Russia as well as the war with China. While these two wars were in process Japanese trade was rather inactive, and recovered only on the resumption of peace. During the European war a similar state of things seems to exist in England and France where trade is dull compared with what it was before the war, but there is no doubt that it will not only recover but become unprecedentedly active after the war. To a large degree Japan has been merely a looker-on at the war in Europe, something like the United States before the latter decided to participate in the conflict, although Japan is a belligerent according to international law.

During the four or more years of the war trade in Japan has been wonderfully prosperous. The development and expansion of trade and industry have not been artificial but natural, due to the demands of the belligerent countries and those cut off from European supplies. During the whole course of the war Japan has been one of the largest sources of supply for those deprived of European manufactures and materials. In this matter of supplies America, of course, has had a large share, and has enjoyed a consequent expansion of trade. Now that the war is closed and the plants that had to turn to war work, will resume output for the rest of the world, what will the result on trade be?

This question requires a great deal more consideration than our statesmen and financiers are devoting to it. The expansion of trade in Japan has resulted in a corresponding inflation of currency which has in turn sent up the prices of commodities beyond all bounds. The effect in Japan has been such as even to produce riots. The riots have been put down; but there is no telling whether they will not recur, unless there is some economic relief. The present trade boom is all right for those who aim to get rich quick, but it is fatal to a healthy national development. The present expansion of trade on account of the extraordinary conditions in Europe is not an index of what is to be expected after the war. The enhancement of trade has but increased the cost if living and promoted undue luxury among the monied classes. When peace comes it will be no easy matter for those accustomed to extravagance and luxury to return to simpler ways.

Whether Japan is prepared to face successfully the keen competition in trade that will be certain to arise after the war, is a question of paramount importance. The commercial and industrial strain upon us then will be tremendous. Too many of our people are content to think that the increase of currency due to inflow of gold through trade expansion is a sign of national prosperity and the

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everything is all right with the State. This, of course, is a totally erroneous conception of prosperity. Currency has been increased merely to maintain a tradal balance. Look, for example, at the rice question.

Suppose that before the war the annual yield of rice was 300,000,000 bushels, with an estimated value of 1,200,000,000 *yen*, allowing 4 *yen* a bushel, which is equal to 5 per cent interest on an investment of 24,000,000,000 *yen*. If the value of barley and other grains, as well as forests and railways, be added we have perhaps 40,000,000,000 *yen*, or the wealth of Japan before the war. If we compare the amount that Japan has been enriched by on acconnt of the war, with the national wealth of the country before the war, the extent to which we have been enriched will seem hardly worth mentioning. Some are boasting of the more intensive activity in coal and other mines during the war, but as this activity is due to war pressure it cannot be expected to go on after the war. As Japan's commercial and industrial activity and expansion are due so much to the war, they cannot be expected to keep up their present prosperity on the resumption of peace. While some lines of industry and trade will doubtless continue to prospert others will as assuredly dwindle or collapse. After the war with Russia there were only too many examples of discomfiture among the innumerable mushroom enterprises that arose under impetus of war demands. Will the same thing happen on the conclusion of peace now?

One of the lines of industry in which a reversion to pre-war conditions is sure to occur is iron and steel. When the war demands are over and the great steel mills are again free to export as they like the present high prices will go down to normal if not lower. They have already begun to depreciate even at the news of peace. Drugs and chemicals will share in this experience. Japan has learned to manufacture some of the drugs and chemicals for which previously she had been dependent on imports, but the number is not sufficient to give her any independent position. Shipping has been one of our phenomenally prosperous lines of expansion during the war. If freights continue to range high our prosperity in this line may be maintained, but probably only for a time. Trade prosperity after the war will be but temporary but how long, is the question. Perhaps not for more than three years, at the most. At all events a world-depression may be expected during the three years succeeding the conclusion of peace, something like what Japan experienced after the war with China and Russia. But this time it is likely that the center of depression will be England and France rather than Japan.

One thing certain is that any reliance on after-war prosperity is commercial folly. One can gauge the condition and indulge safely in prophecy by positing a hypothesis. Suppose there is a great conflagration and many buildings are burnt. Of course it will give much work to carpenters and plasterers and bricklayers, who will get good wages and spend money lavishly. But where is the resultant prosperity? So is it with conditions after the war. War spends much money, and the money thus circulated is squandered in one way and another. The large amount of money that Japan has earned through the war has been spent among the labour classes. These, being mostly improvident, have let the money slip through their fingers. The result is

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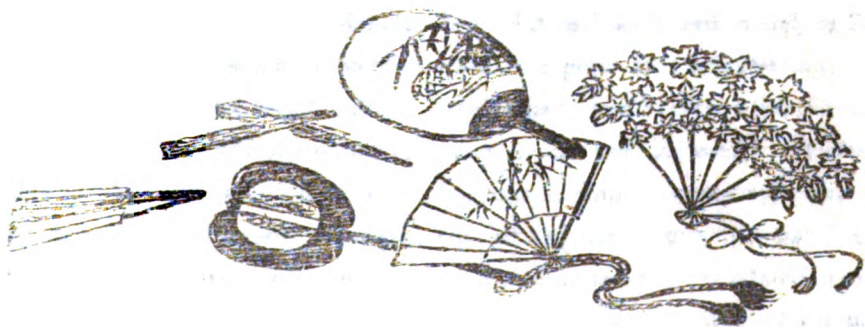
an unnatural inflation of currency and consequently of commodity prices. This sort of prosperity does not benefit the nation. The bankruptcies that followed the wars with China and Russia prove this.

One of the most promising features of our trade expansion during the war has been in the increase of exports. A good many of our exports, however, have increased not so much in quantity as in value; while those that have shown an abnormal increase will undoubtedly return to normal after the war. As a nation we are apt to place too much value on our export trade. The Government apparently has begun to see the danger of laying too much stress on exports, for of late it has been restricting certain exports. Exports should be encouraged, of course, but nos to the extent of providing special facilitie in that direction. When trade is booming expenditure is likely to be more or less lavish; but in time production exceeds consumption and trade is dull. We are now passing through the season of lavish expenditure under the impetus of war profits. After the war when money is wanted for necessary things, it will have been already spent, and depression will inevitably ensue.

From a careful study of the economic situation I am convinced that our experience will be somewhat as follows: Immediately after the war we shall experience a slight depression, followed by abnormal tradal and industrial activity, followed in turn by greater depression than ever. The question then to consider is how many of our new enterprises and undertaking will survive the ordeal? Depression is usually a trough in the wave of prosperity; they follow each other inevitably. Motion is always an undulation, as the scientists say. Mountains, waves, and winds have their ups and downs. The vicissitudes of rise and fall have been for all time.

What the nation must attend to is caution. We should not be carried away by this war-time prosperity. Great unevenness of prosperity or depression is bad for us. The thousands that have found steady employment at high wages during the war will be thrown out of employment; and if they have wasted their earnings in extravagance, the result will be sad. To create a standard of living that cannot be maintained is folly and misfortune. Instead of boasting of our tradal and industrial expansion on account of the war, it is our duty to prepare for the depression that will follow the war.



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JAPANESE DIPLOMACY

Once more Japan is concerned with the Anglo-Japanese Alliance. The new cabinet has announced its general determination to maintain the Alliance unimpaired, and apparently the Diplomatic Advisory Council, which met three days ago, has come to the same conclusion. But what is the real attitude of the Government? Is it not possible that Japan is drifting away from the Alliance? Such questions are being asked in many quarters, and they are not easy to answer. The Japanese Government has not yet made any official statement of its policy, and the Japanese people are not in the habit of expressing their opinions on matters of foreign policy. Nevertheless, it is possible to form a fairly accurate idea of the present situation.

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JAPANESE DIPLOMACY

By TETSUYA HAYAKAWA

ONE of the most important questions now occupying the mind of thinking people in Japan is concerned with the foreign policy of the new cabinet. There is a very general impression that the Hara ministry will simply 'pursue the line of policy suggested by the Diplomatic Advisory Council, of which Mr. Hara was a member up to the time he was called upon to organize a ministry. But as there are many international problems of a complex nature to come before the new cabinet for solution the attitude of the Government must be watched with keen circumspection.

The situation in Russia is one of the most difficult q of the uestions now before the Government. The Japanese troops in Siberia have made short work of subjugating the enemy in that country and rescuing the Czechs. But when this work is completed what then?

What Japan has done in this war may seem infinitessimal compared with what the other allies have been able to accomplish. America has in a comparatively short space of time despatched more than 1,700,000 troops to the western front, to the astonishment of Japan no less than of the entire world, and most of all to the astonishment of Germany. In France the Allies have now broken through the Hindenburg line and Bulgaria has surrendered. Germany and Austria are apparently exhausted and suing for peace. It is possible that the war will end sooner than some people think. It is possible the Allies may ask Japan to push still further into Russia to hasten the end; but Japan has to remember that when she has rescued the Czechs in Siberia she has attained the object of her expedition to Siberia. It is said that France, Italy, England and America are still despatching troops to Russia, but what is the use of this when Japan can throw 500,000 soldiers into Siberia at any time? She could vene despatch a million troops thither on short notice. In regard to these matters it is eminently necessary that there should be a complete understanding between Japan and the Allies.

The Japanese have already done much in the Allied cause, but we are not so skilful in advertising our merits or doings as are our colleagues in this fight. The Japanese troops have done an immense amount of war work since they landed in Russia but we hear very little about it.

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Also they have driven the Germans from Kiaochou, prevented the rising of Indians in Singapore, freed the Pacific from enemy raiders and protected the coasts of Canada and Australia as well as of India and French China. The Japanese Navy has assisted in conveying the troops of Australia and India to Europe, and is now coöperating with the Allies in the Mediterranean Sea to subvent attacks from U-boats. In addition Japan has supplied the Allies with vast quantities of munitions and other provisions of war. Japan could have despatched her forces to Siberia long before she did, and done even more than she has done, were it not that America did not at first sanction such a policy. Whether the Japanese troops will operate beyond the Urals is a question not yet settled.

What is Japan to get for all this? Can the sacrifice of life be paid for in mere money? Unless the land possessions of the empire are in some measure enhanced by this sacrifice it is all in vain. Japanese soldiers cannot be saked to die for nothing. What policy the Hara Ministry will adopt in regard to such questions as these is a matter of the utmost importance to the empire of Japan. The new Minister of Foreign Affairs is rather a cautious man, and does not quite fall in with the policy of the army in sending troops so far into Siberia; but the policy of the army should be strongly supported by the nation.

Another important question is that affecting China. The former cabinet was accused of assisting the northern faction in China too much. With this accusation I do not agree. The Japanese Government could do no otherwise than deal with the Government at Pekin. The Government is attacked chiefly by the so-called "China Ronin" in Japan, who have been trying to make common cause with the southern faction in China. Of course China should settle this civil quarrel as soon as possible, for nothing can be worse for her now, and more so after the war, than to allow such internal dissensions to gain ground. This divided council in China will leave her a victim to western powers on the conclusion of peace.

Recently in conversation with a distinguished Chinese politician I pointed out to him how orientals were despised by western people, and that China was not assisting to remove our stigma. When I went to America as a youth for my education I was called a "Jap" and was despised by the Americans. Before I set out for the foreign country I supposed that my trip would be one of the most extreme pleasure; but in this respect I was sadly disillusioned. But the Japanese are not more disliked abroad than the Chinese. Now that the orientals are so much despised by westerners they should be drawn more to one another and be more friendly.

Japan finds herself in a very disagree-

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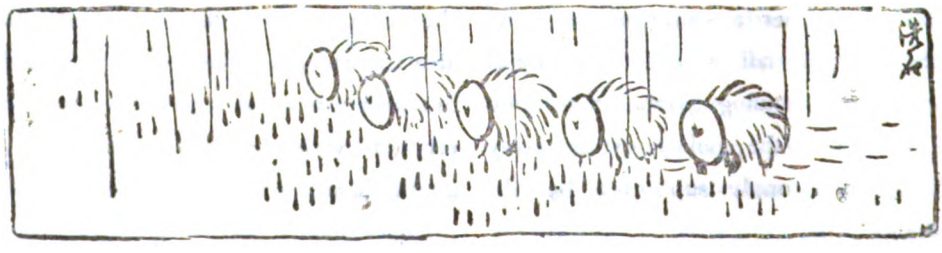
able position all round. On the one hand she has to accept the so-called "Gentlemen's Agreement" with the United States, and submit to a poll-tax on Japanese in Canada; and Australia does not admit Japanese immigrants on any account. Our only place of settlement is in Korea and Manchuria. It is in any case hardly a wise policy to encourage emigration too much, for then in case of war we shall be short of fighting men. As the future of Japan is largely dependent on industry, the citizens of the country should be trained in this direction rather than sent abroad to work for other countries. Even now we find that war activities have already made labour quite scarce. Japan must come more and more into close relations with China and depend on her for cotton, iron and other important raw materials, sending her manufactured articles in return.

No doubt after the war western competiton in China will be keen, not to say fierce, and the question of rights will come up for solution anew. At that juncture China should rely on Japan as the greatest power in proximity to help her. As both races are oriental and somewhat akin, the Chinese should be more agreeable with Japan. From ancient times, however, China has never entertained any very great respect for Japan. But today China is obliged to send some of her young men to Japan to obtain a modern education, which is an admission that, in this respect at least, Japan has advanced beyond China. The Japanese, too, are prone to look down upon the Chinese, and this weakness has been utilized by Europeans to estrange the two countries further from each other. Diplomacy is impossible between nations unless they have a proper interest in each other's welfare. There is no duty more incumbent on the new cabinet than to establish more friendly relations with China.

A further question the new cabinet has to solve is the disposition of the territories taken from Germany during the war. In regard to this question Japan's policy at the approaching peace conference must be one that will remove from her name the distain in which western nations now hold her, so that racial equality and justice will at last prevail.



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MONTHLY RECORD OF EVENTS

(SPET. 25 TO OCT. 25)

Sept. 25.—Marquis Saionji repaired to the Imperial Court and informed His Majesty of his inability to undertake the organization of a new coalition cabinet, advising that Mr. T. Hara be asked to form a party ministry instead.

Sept. 27.—Mr. T. Hara, leader of the Seiyukai, proceeded to the Imperial Palace and accepted the request of the Emperor to organize a new cabinet.

Sept. 29.—The new Premier was accorded an Imperial audience and intimated to His Majesty the names he had selected for the new cabinet; and upon their being approved by the Emperor the installation of the new ministers of State was at once proceeded with in the presence of the Emperor.

Sept. 30.—Viscount Oura, formerly Minister of Agriculture and Commerce, passed away at his Kamakura villa after a brief illness.

Oct. 1.—At a meeting of the Kenseikai called to discuss the new Seiyukai cabinet Viscount Takaaki Kato expressed cordial approval of the formation of a party cabinet as a sign of a nearer approach to constitutional government, but said that the conduct of the new ministry must be watched with the keenest interest and caution.

Oct. 2.—The Department of Agriculture and Commerce published a first forecast of the year's rice crop, estimating it at about 295,000,000 bushels, exclusive of Korea and Formosa, or an increase of some 9.4 per cent over the normal yield.

Oct. 3.—Mr. T. Nakamura, newly appointed Minister to the Argentine Republic, was received in a farewell audience by the Emperor, and soon afterwards left for Argentina.

Oct. 4.—The new Premier gave a luncheon to the leaders of various clubs and political parties in the House of Peers.

Prince Lvoff, a noted figure in Russian politics, visited Japan on his way to the United States.

Oct. 5.—At a meeting of the Seiyukai called to discuss the platform of the new cabinet, Premier Hara defended the decision of the cabinet not to publish any platform at present, as the policy of the ministry would be the same in office as

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when the Ito was out of office. The principles of the party were well known to the public. As for the pressing questions of the day, the cabinet would give their most careful attention.

Oct. 7.—The Prime Minister invited representative journalists to luncheon at his official residence and asked for their support in the work of the Government. Mr. Kuroiwa, editor of the *Yorodzu*, responded for the Japanese press, and Mr. Joseph Sharkey, of the Associated Press, for the foreign journalists.

Oct. 8.—Mr. B. Nakano, formerly president of the Tokyo Chamber of Commerce and a noted citizen of the empire, passed away.

Oct. 13.—Baron Ozaki, a member of the Privy Council, died. He was the father of Mr. Ozaki, wife of Mr. Yukio Ozaki, formerly Mayor of Tokyo and Minister of Justice, the two families being related only by marriage.

The subject for the Imperial poetry symposium at the New Year was [illegible]

[illegible] Snow on a Clear Moonlight Night." Forty-three were awarded Cups from His Majesty, [illegible] Hospital in Tokyo.

Oct. 18.—Mr. Mitsui contributed ¥ 60,000 [illegible] toward promoting interest in Japanese [illegible] of importance to the country, and it was decided to organize an association to carry the purpose of the donation into effect. Baron Makino [illegible] appointed adviser and Mr. S. Hirayama, Manager.

Oct. 23.—Spanish influenza invaded Tokyo and thousands of persons were soon prostrated with the sickness, which was specially rife among school children, many schools having to close until the epidemic had passed.

The French Ambassador, M. Defrance, left for Paris on receiving a telegram announcing the death of his wife.

Oct. 24.—The French General appointed to command the Czech troops in Siberia arrived in Tokyo on his way to the front.

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Some forty more wounded Czechs arrived at St. Luke's Red Cross Hospital in Tokyo.

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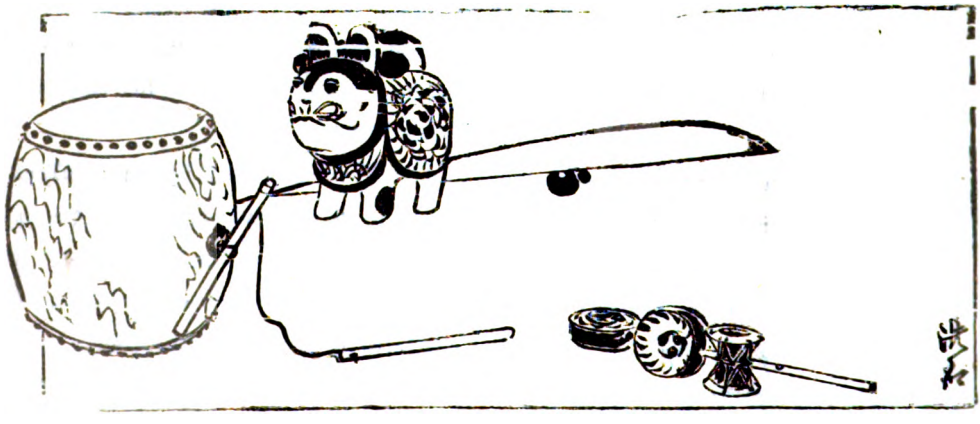

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TSUSHIMA NO ARANAMI

II

ALL Japan was much wrought up over the Tsushima affair. The affair was on this wise. In February, 1861, while the fishermen of the island of Tsushima were setting out for their fishing grounds after the saké-drinking of the New Year season, they espied a strange vessel coming up from Kyushu. The ship was emitting smoke from a funnel, and that such a ship should be approaching the island of Tsushima was enough to create terror in the villagers.

There was no doubt it was a foreign craft, with its black sides and big smoke-stack. Messengers flew to inform the local authorities. The soldiers in the castle compound came dashing out on their chargers and down to the seashore. The ship sailed alarmingly fast over the smooth winter sea, and at last came to anchor off Imogasaki.

Presently a small boat was put out and came to the beach, the foreigners therein boldly stepping ashore. The fishermen gazed at them in amazement, having never seen such people before. Each of the foreigners carried a pistol and looked dangerous. They pushed themselves unhesitatingly among the startled fishermen and approached the soldiers of lord Muné.

The samurai spoke first, asking them where they had come from and why they had landed without permission, the tone used not seeming very pacific. The foreigners cast dubious glances at the Japanese officers. They had an interpreter with them, who informed the Japanese that the vessel was a Russian warship, and that they had come ashore to repair the engine which was out of order, asking permission to do this.

The samurai having understood the reason of the visit, now asked the foreigners to wait until official permission could be obtained from the lord of the castle. As the soldiers were preparing to start for the castle, some birds flew over head, and the foreigners pointed their pistols at them and shot them down. So startled were the horsemen when they heard the shots and saw the birds falling from the sky that they fell from their horses in terror and stood erect like poles. This caused the foreigners to laugh aloud.

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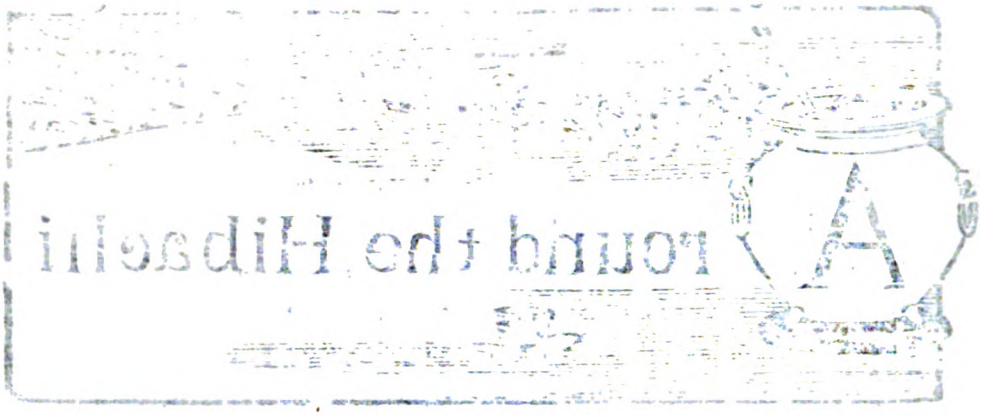

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The son had worn so many of the that would like to buy [illegible] and more and [illegible]. They [illegible] bore, however, and returned to [illegible] having some of their number to watch the strangers; which they did as they gazed in wonder at the [illegible] in the ship.

Now the report of the [illegible] reached [illegible] who, in his red palace of the [illegible] and [illegible] the island as a [illegible] of [illegible]. Quickly did [illegible] wait for the arrival of permission from the lord of the castle, but [illegible] many others of their number came ashore, so many indeed that the [illegible] and soldiers felt [illegible] powered.

The [illegible] of the island were greatly alarmed and wanted to make [illegible] at once to plant the standard, but they could not do without the permission of the central Government. The people, [illegible] where the sacred land had not been lifted for more than a hundred years, was at once thrown into a great state of disorder, and there was much [illegible] ment that the shogunate should at once order an attack on the intruders. There was a long wait while a special messenger was despatched to *Yedo* to ask for instructions. In the meantime the lord of the castle ordered the strangers to remain ashore, but they did not obey the request to return to their ship. They came ashore as they had a mind, and under pretext of [illegible] they fired blank shots as a demonstration to frighten the soldiers and people.

In consequence with the [illegible] Russians informed them [illegible] their interpreter that they had guns which could [illegible] the whole country with a few [illegible] could set fire to the town without [illegible]. They [illegible] the strangers must be killed at [illegible]. One day the commander of the ship [illegible] a mount in with a company of sailors, whom they took [illegible] and proceeded to cut [illegible] of the [illegible] of the [illegible]. They inundated the [illegible] and would not take no for an answer as regard to [illegible]. The people were afraid to [illegible] them but knew very well [illegible] and so without the sanction of the shogun they would be punished for it.

Soon the foreigners had a number of [illegible] tal cabins. They did not hesitate to visit the villages as they desired, where they took fowls and vegetables without paying [illegible], and cooked them in their [illegible]. First of the girls in the villages ran away to distant relatives for fear of the foreigners; and well they did, for [illegible] to do were caught and led on into the [illegible] of the sailors for the pleasure of the [illegible]. The fishermen were afraid to go out to fish and the people suffered for want of this article of diet.

It seemed a very long time until the arrival of advice from *Yedo*. The situation was growing from bad to worse. The Russians brought ten cows ashore from the ship and let them wander about [illegible] as they pleased. One night two of these animals died, and those who happened to stop to look at the dead cows, were seized by the Russians and taken to the huts, where they were accused of having killed the cows and a confusion ensued.

The Russians would not accept the [illegible] offered, but stood there [illegible] and kicked them about the cold

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The samurai were so angry at this that would like to have set upon them then and there and killed them. They forebore, however, and returned to the castle, leaving some of their number to watch the strangers; which they did as they gazed in wonder at the black warship in the offing.

Now the report that the foreigners wanted to repair their engine was only a pretext to get on shore, as the real purpose of the expedition was to capture the island, as a base for the invasion of Japan later. Consequently the Russians did not wait for the arrival of permission from the lord of the castle, but had many others of their number come ashore, so many indeed that the fishermen and soldiers felt themselves already overpowered.

The inhabitants of the island were greatly alarmed and wanted to make war at once against the strangers, but this they could not do without the permission of the central Government. Thus peaceful, Tsushima where the sword had not been lifted for more than a hundred years, was at once thrown into a great state of disorder, and there was much disappointment that the shogunate did not at once order an attack on the intruders. There was a long wait while a special messenger was despatched to Yedo to ask for instructions. In the meantime the lord of the castle forbade the strangers to remain ashore, but they did not obey the request to return to their ship. They came ashore as they had a mind, and under pretext of gun practise they fired blank shots as a demonstration to frighten the soldiers and people.

In conversation with the fishermen the Russians informed them through their interpreter that they had guns which could destroy the whole castle with a few shots and could set fire to the town without difficulty. Day by day the strangers grew more bold and insolent. One day the commander of the ship ascended a mountain with a company of sailors, where they felled trees and proceeded to erect huts, in spite of the protests of the watchman. They intimidated the inhabitants and would not take no for an answer in regard to their requests. The people were not afraid to attack them but knew very well if they did so without the sanction of the shogun they would be punished for it.

Soon the foreigners had a number of huts erected ashore. They did not hesitate to visit the villages as they desired, where they took fowls and vegetables without payment, and cooked them in their huts. Most of the girls in the villages ran away to distant relatives for fear of the foreigners; and well they did, for those neglecting to do so were caught and taken into the huts of the sailors for the pleasure of the foreigners. The fishermen were afraid to go out to fish and the people suffered for want of this article of diet.

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The Russians would not accept the denial of the accused, but stripped them naked and kicked them about the cold

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ground. Finally they tied them to trees and poured cold water over them. Some samurai now arrived on the scene and rebuked the strangers for their cruelty and general behaviour. Instead of listening to this they accused the people of poisoning their cows and demanded that the villagers should supply them with eight cows to replace the two that had died. They also said they wanted to bury one of their number who had died aboard ship and erect a monument to him. They further wanted to erect a bath house ashore. They said even if the demands were not accepted they nevertheless intended to have them carried out. The samurai could do nothing but refuse to agree to the demands and await the return of the messenger from the shogun.

This was the time when, as recorded in the previous chapter, Oguri Kodzukenosuke, in spite of his illness, attended the government office with Muragaki Awajinokami. He, from his wide knowledge of the world, knew the value of Tsushima as a base for national defence and pointed out to the authorities how Russia wanted to obtain it as a menace to Japan. The authorities, however, did not seem to take the matter so seriously as their famous adviser, assuming it to be no more than a quarrel between some foreign sailors driven ashore and the villagers of Tsushima, which would cease after the departure of the foreigners. Oguri was extremely incensed at what he regarded as neglect of the empire's interests on the part of the officials, and he left the office saying that his colleagues could not distingush between a fountain and a flood and that the Tokugawa régime was doomed.

The quarrel between the Russians and the people of Tsushima, however, became worse and worse, with increasing violence on the part of the intruders from day to day. The Russians proceeded to survey the coast, and took guns ashore and placed them for an attack. Arms and ammunition were also landed as if in preparation for war. When the strangers said they would attack the castle the villagers thought it impossible to wait longer and wanted to attack the Russians at once.

Thus matters went on until April 12th when the Russians attempted to enter Okanegoshi bay in a boat; and as such a proceeding was forbidden the bold coast-guardsman, Yasugoro, went out with some others in a boat to forbid the strangers to enter. The Russians up and shot Yasugoro dead and took his companions prisoners. After this the lord of the castle refused to wait longer for the order from the Yedo authorities and summoned the inhabitants of the island to drive out the invaders. On hearing of the action of the lord of Tsushima the ministers of the shogun were in turn astonished and despatched Oguri Kodzukenosuke to make peace; for they wanted to persuade the foreigners to retire quietly rather than to fight them. Oguri accepted the mission with great hesitation and on the 6th of May set out from Yedo on his journey. How the Tsushima affair was settled will be told in the next chapter.

(To be Continued)

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GOVERNMENT IN JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

In the Yorozu (Oct. 6th), Dr. Ukita, the noted publicist, has an illuminating article on the lessons to be learned from the history of Japan. He thinks the direction of which such lessons are significant is due to a result to the increased attitude of superior toward inferior, to the high cost of living. Most of the changes in the rules and characters appearing in Japanese history, he says, have been induced among the samurai class. And since the introduction of constitutional government the clash between the bureaucrats and the political parties, the protest of the inferior against the privileged, or the struggle between the political parties themselves. Although the bulk of the people have actual freedom, legally to act as they please, they have no "larger will" to enforce a policy in accordance with the fundamental principles. While political power is protected with the labour that has produced them, and the Government neglects to exercise proper control over the necessaries of life, the world has come to look upon the politician in office, the people will rebel. The one authority must submit always for the welfare of the Japanese people, says Dr. Ukita, is Imperial Majesty the Emperor, whom they regard as a father; and when a [illegible] pose upon it is regretful of the best interests of the people as a whole it is disloyal and unpatriotic. To be loyal according to Bushido ideals a government must not only be loyal to the Sovereign but to the Sovereign's people who revere the Emperor and whose good in the Emperor's conditions consume. In other words the truly loyal government is one as loyal to the people as their Ruler.

Judging from [illegible] references to [illegible] President Wilson in the various parts of Japan it is evident that his [illegible] on the war situation, where America declared to enter the conflict, have made a personal impression in Japan; and the replies of the President to the Chinese peace suggestions have still further impressed the public mind of the Far East with the significance of American policy and ideals. That the chosen ruler of so great a nation could treat one leap become the spokesman of all the free peoples of the world is something as amazing as it is unique in the annals of history, and the profound emotional admiration of American institutions. President Wilson's handling of the Tsingtao question in regard to their aggressions on humanity has practically committed itself to Japan. Indeed it brings one back to the days of

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CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

Loyalty

In the *Taikwan* (Outlook), organ of Marquis Okuma, Dr. Ukita, the noted publicist, has an illuminating article on the lessons to be learned from the late rice riots in Japan. He thinks the disaffection of which such disturbances are symptomatic is due as much to the brow-beating attitude of superiors toward inferiors as to the high cost of living. Most of the dangerous thoughts and characters appearing in Japanese history, he says, have been gendered among the samurai class. And since the inauguration of constitutional government the clash has been between the bureaucrats and the political parties, the protest of the inferior against the superior, or the unprivileged against the privileged. Although the bulk of the people have submitted meekly to arbitrary authority they are now no longer willing to endure manifest injustice. When capital refuses to share its profits with the labour that has produced them, and the Government neglects to exercise proper control over profiteers and stands for the feudal habit of the inferior always being expected to fawn upon the superior in office, the people will rebel. The one authority most solicitous for the welfare of the Japanese people, says Dr. Ukita, is His Imperial Majesty the Emperor, whom they regard as a father; and when a government is neglectful of the best interests of the people as a whole it is disloyal and un-Japanese. To be loyal according to Imperial ideals a government must not only be loyal to the Sovereign but to the Sovereign's people who revere their Emperor and whose good is the Emperor's constant concern. In other words the truly loyal government is one as loyal to the people as their Ruler.

President Wilson and Japan

Judging from references to President Wilson in the vernacular press of Japan it is evident that his speeches on the war situation, since America decided to enter the conflict, have made a profound impression in Japan; and the replies of the President to the German proposals of peace have still further impressed the public mind of the Far East with the significance of American policy and ideals. That the chosen ruler of so great a nation could thus at one leap become the spokesman of all the free peoples of the world is something as amazing as it is unique in the annals of history, and an unquestioned commendation of American institutions. President Wilson's handling of the Teutons in regard to their atrocious outrages on humanity has especially commended itself to Japan. Indeed it brings one back to the tales of the mythus and reincarnates the heroes

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who slew dragons and freed multitudes. How far the President's character and attitude will affect the democratic movment in Japan need not here be discussed. But as the genius of Japanese civilization is essentially democratic, with the Emperor as father and the people as children, the working of a free democracy in America cannot but teach some important lessons as to how the Imperial ideal of democracy can be practically worked out. It is sufficient for the present to know that the remarkable position to which the war has raised President Wilson, and his admirable use of almost limitless power, has made injustice, cruelty and tyranny tremble in every corner of the earth. Because of what he and the Allies have done it will be harder in future for injustice between races and between classes to prevail.

Efficiency

Japan is usually regarded as a land of efficiency but the recent outcry against want of this virtue in the Department of Communications demands attention on the part of anyone pretending to give a resumé of current thought in this country. At present the railway, postal, telegraph and telephone services are inefficient beyond anything to be found in other countries, and the public is insistent upon reform. The railway service is inadequate to relieve freight congestion, the telegraph service is often slower than the postal service, and that is not only slow but irregular, while no one expects to have a telephone installed save after long waiting and great expense, and after it is installed the service is most inconvenient owing the numbers wishing to use the same wires. Of course such inefficiency has a bad effect on business and social life, the slowness and uncertainty of getting information causing loss of sales and so of money. The cause of the unsatisfactory condition of the communications service is ascribed to low wages and salaries on account of which the best railway officials leave the service for trade and commerce where they are better paid.

Social Problems

In a recent number of the *Chugai Koron* Dr. Yoshino of the Tokyo Imperial University discusses the problem of social disaffection. He is struck by the fact that social agitation in western countries is found usually not among people in need of money but among a class intelligent and able to earn enough to make ends meet. Nor is the agitation so much for higher wages as for a greater evenness in distribution of wealth and more political freedom. Dr. Yoshino concludes that similar conditions are beginning to obtain in Japan where it is not the very poor but those in comparatively easy circumstances that are showing signs of uneasiness and desire for organized agitation for greater social justice in the matter of distribution of wealth and extended political rights. Even the man with plenty of work and fair wages cannot be expected to remain content in the presence of too many examples of idle and luxurious lives. There is a growing resentment against differences based on class and on what is deemed an unfair division of profits. Society is beginning to suspect that somehow the uneven distribution of wealth is connected with the uneven distribution of political rights. Dr. Yoshino urges a closer study of this problem of social justice on the part of the authorities.

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who slay dragons and freed mankind, [illegible] how far the President's character and attitude will affect the movement in Japan need not here be discussed. That is the genius of Japanese civilization is essentially democratic, with the Emperor as figure and the people as emblem the working of a democracy in America cannot but touch a responsive chord in Japan as to how the [illegible] of democracy can be practically carried out. It is sufficient for the present to know that the same fateful [illegible] to which the war has raised [illegible] Wilson, and his admirable [illegible] of a [illegible] democracy, is in [illegible] every corner of the earth. Because of what it is and the Allies have done it will [illegible] its future for [illegible] between races and [illegible] to prevail.

Japan is usually regarded [illegible] as a land of [illegible] but [illegible] recent century [illegible] of this virtue in the [illegible] of communications during [illegible] or the part of more [illegible] to give a resume of our thought in this country. At present the railway [illegible] telegraph and telephone service [illegible] efficient beyond anything to be found in other countries, and the public is [illegible] upon railway [illegible] service is inadequate to relieve freight congestion, the telegraph service is rather than the postal service, and that is not only slow but irregular, while no one expects to have a telephone installed [illegible] after it is installed the service is most inconvenient at giving the numbers wishing to use the same wires. Of course such inefficiency has a bad effect on the [illegible] and social life, the slowness and inaccuracy of getting information causes [illegible] of all kinds. This [illegible] the cause of the [illegible] the communication service is [illegible] low [illegible] and [illegible] on account of which the best [illegible] leave the service for trade and commerce where [illegible]

[illegible] the Central [illegible] Academy [illegible] Professor [illegible] Tokyo [illegible] Imperial University [illegible] cussion is the problem of social efficiency. [illegible] strikes at the fact that social efficiency in the western countries is found usually per among people in need of money but among those intelligent and able to [illegible] to make ends meet. Nor is the agitation [illegible] fighter wages as for a [illegible] comfort in distribution of [illegible] for [illegible] Imperial [illegible] conditions are [illegible] to [illegible] in Japan where it is not due very much but the [illegible] economic efficiency [illegible] because it is not showing signs of increase and decline for organized labor in [illegible] for greater social justice in the [illegible] distribution of wealth and crystallization of [illegible] Under the [illegible] of wealth and [illegible] wages are not [illegible] to [illegible] constant [illegible] presence of too many examples of [illegible] and luxurious lives. There is a growing [illegible] difference based on class and on what is [illegible] an unfair division of profits. Society is beginning to suspect that somehow the [illegible] distribution of wealth is connected with the proven difficulties of political [illegible] Dr. Yoshino urges a closer study of this problem of social justice on the part of the [illegible]

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War Losses In Ships

Since the war began Japan's losses in ships have been nothing to those suffered by England and some of the other Allies, but still they have been sufficient to remind the nation of the menace of the war to shipping. Japan's total losses in ships, from the action of enemy submarines, has been 26 vessels representing an aggregate tonnage of 110,452. In addition there are four steamers with a combined tonnage of 13,241, which are missing, with little hope of being heard from, so that the total losses may be taken as 123,693 tons. The loss of the *Hirano Maru* recently, with so many valuable lives, has done much to bring the cruelty and general inhumanity of Teutonic policy home to the mind of Japan.

Ideographs Versus Roman Letters

A gentleman writing us from Makassar in reference to our article some time ago on the advisability of substituting Roman letters for ideographs in writing the Japanese language, says he sincerely hopes our efforts to have the European method of writing and printing adopted in Japan will be successful. He goes on to say: "The Japanese language would certainly be learned by far more foreigners if the difficulty of the Chinese characters could be overcome. I for one, and a good many of my friends, are anxious to study Japanese but find the present method of writing and printing the language an insuperable hindrance to rapid progress. What a help it would be if one could only have Japanese books, and literature generally, printed in Roman letters! No doubt the adoption of Romaji would greatly help to promote the influence of Japanese thought and ambition all over the world, as well as directly tend to create a general feeling of goodwill, understanding and sympathy towards Japan and the Japanese." This gentleman asks if there are any Japanese books printed in Romaji, that he could obtain. And we may answer that there are several, to obtain which we suggest that he should communicate with Messrs. Kelly and Walsh, booksellers of Yokohama, or Messrs. Maruzen and Company, of Nihonbashi, Tokyo; who can easily obtain for him the books he requires.

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NEW GREEK MINISTER

YOUNG IMPERIAL PRINCES HUNTING

HORSE RACE, KOBE TO TOKYO

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MR. T. YAMAMOTO, Y, M. C. A. SECRETARY BACK FROM FRANCE

MR. S. UCHIDA EX-MINISTER TO SWEDEN, AND HIS WIFE.

DR. T. DAN WHO HAS LEFT FOR CHINA

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